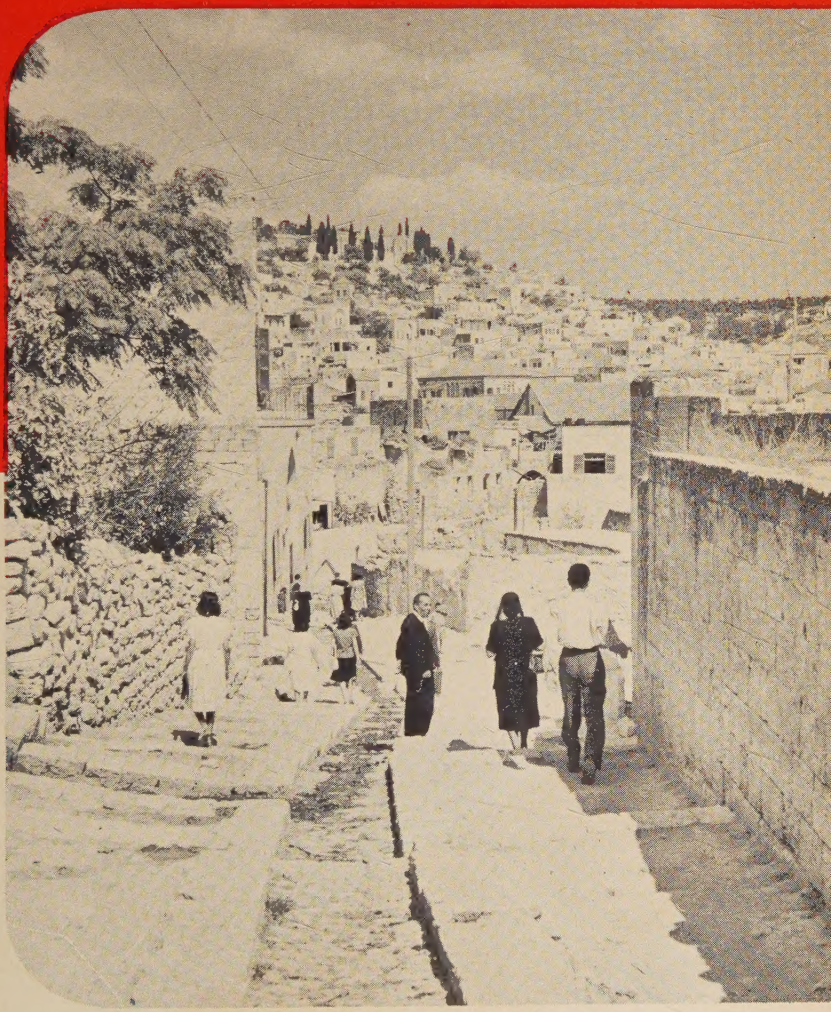
The LUTHERAN



NAZARETH NOW

Summer tourists walk through streets of village where Jesus lived

Vol. 33, No. 44

AUGUST 1, 1951

CENTS

There is Still Time

ONE TIME the devil was sending his bad angels forth into the world. Each one had to tell him his plan for misleading human beings. "I will tell everyone that there is no God," the first one said. "Save yourself the trouble," the devil said, "the earth and the sea and the sky tell them a greater truth."

"I am going to tell them that there is no last judgment," said another. "That too is useless," said the devil. "Man has a conscience that tells him that God will finally call him to the reckoning." The third evil spirit stood up, "I am going to teach man that he can get to heaven by his own effort." But the devil contradicted him, "He won't believe it, because he himself is not satisfied with his own good works, so how could they satisfy God?"

"I know a better way," the fourth spirit said, "I will tell man everything: that there is a God, and a heaven and hell, and that he must repent if he wants to escape hell. I will tell the whole truth and just put in one little lie. I will say, 'You must repent, but you still have time. Later on you can get serious about it.'" "Marvelous!" cried the chief of the evil spirits. "With this method you will drag countless souls into the abyss!"

—*From* GEMEINDEBOTE

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

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COVER PHOTO. The Nazareth street scene was photographed in 1950 for "The Lutheran" by an American traveling in Israel

THE CHURCH IN THE NEWS

Counting the Christians

The adding machines had worked overtime in The *Christian Herald* office. Annual total of church membership in the United States was being tallied for publication in the magazine's August issue. From church statisticians had come membership figures of 278,479 congregations in 221 Protestant and 32 non-Protestant churches.

The total, said The *Christian Herald,* is 85,705,280. That's 55.9 per cent of the U.S. population. In 1900 only 34.7 per cent of the population had been listed as members of a church or synagogue.

There had been a gain of 3.56 per cent in membership during 1950, The *Christian Herald* calculated. U.S. population increased 1.67 in that year, so churches had gathered in fully a million and a half "unchurched" Americans in 1950. That sort of gathering had continued steadily for a half-century. If it continues until the year 2000, three-fourths of all Americans will be church members.

"Statistics prove that we as a nation are more interested in religion now than we were in 1900," The *Herald* concludes.

Size of the churches

Biggest U.S. church is the Methodist. But the fastest growing among the large churches is the Southern Baptist, which is gradually moving north and west with a high-powered home mission program and vigorous evangelism.

Although American Christians are split into more than 250 denominations, three-quarters of the church members are in a dozen churches:

Roman Catholic	28,470,092
Methodist	8,935,647
Southern Baptist	7,079,889
National Baptist USA	4,445,605
National Baptist Amer.	2,595,789
Presbyterian USA	2,448,596
Protestant Episcopal	2,346,319
United Lutheran	1,954,342
Disciples of Christ	1,767,964
Lutheran: Missouri Synod	1,674,901
American Baptist	1,561,073
Congregational	1,190,131
	64,470,348

The two National Baptist church consist of Negro congregations. The membership gain in 25 years had be more than 100 per cent. Average for churches had been 51.6.

Among the largest denominations, or the Lutherans, National Baptists, a Southern Baptists were above the avera in their 25-year growth. Congregation ists, Episcopalians, Northern Baptists, a Presbyterians had grown only half as f in a quarter-century. Roman Catho gain (48.4 per cent) was slightly bel the Protestant average (56 per cent).

Problems in figuring

Only a mathematical genius cou figure out exactly how many Protesta there are in the United States. M churches, such as Baptists and Methodis list only persons above 11 or 12 years age, who are considered full membe Methodists, who report 8,935,647 me bers, probably have an additional 25 p cent in their child membership.

Episcopalians and Lutherans list baptized persons, including children, have separate totals of those who ha been confirmed (usually 14 years of and above).

any congregations keep on their rolls
names of persons they haven't seen for
s. But Protestants do try to clear
the rolls the names of lost or stray-
sheep. Roman Catholics seldom re-
e from the roll, except at the time of
h, any person who has been baptized.
ce a Catholic, always a Catholic."
esult is that the Roman Catholic
bership in the U.S.—28,470,092—is
ost the total number of persons who
to be Roman Catholics, even though
don't all go to church. The Protes-
total—50,083,868—is less than half
number of people in the U.S. who
a "preference" for some Protestant
ch. Jewish total is given as 5 million.
anadians, who are asked to state their
ch preference in the official govern-
t census every 10 years, know exactly
people think on this subject. In the
census there were 401,153 who
ned to be Lutheran, although less than
this number were actually enrolled
utheran congregations. A new census
g taken now will probably report a
-million Canadian Lutherans.

ack on injustice

nited Lutherans don't rush into print
official statements on social questions
l they have time to think them over.
n the statements appear, they are usu-
soft-spoken, with emphasis on basic
ciples rather than specific application.
his month a new "Statement on Hu-
Relations" was almost ready for final
rsement. It had been revised and
roved by the ULC Board of Social
sions at its April meeting. The ULC
cutive Board approved it last month
proposed a few small changes.

Christians should get busy trying to
r away barriers that cut off racial
orities (such as Negroes) from equal
ts in jobs, housing, schools, trains,

INTERRACIAL EXPERIMENT

Negro and white children attended the same vacation church school in Flint, Michigan. Four congregations co-operated

said spokesmen for the United Lutheran Church. They issued an urgent appeal for "speedy change at every level and in every area of our society" (*Text of statement is on pages 16-18*).

Nowhere in the statement is the word "Negro" mentioned. Originally when Social Missions Board Secretary Harold C. Letts began work on the document, nearly four years ago, it had been called "The Church Speaks on Race." Now the statement is broadened to include other than racial minorities. But since in U.S. society the Negroes are the largest minority who suffer from severe prejudice and discrimination, the statement applies especially to them.

The new statement is so quietly convincing that it will probably be received gratefully by Lutherans everywhere. But it is a definite call for action. "We face

an awesome and urgent task in overcoming the evil tensions and injustices in human relations," the church spokesmen declare.

Opportunity in Venezuela

Lutheran pastors qualified for work in Venezuela could be put to work immediately, reported the Rev. Fred W. Kern from Caracas last month. He went to Venezuela in June to survey the field on behalf of the National Lutheran Council's new Commission on Lutheran Co-operation in Latin America.

"If pastors would come here with the understanding that they were here definitely and permanently to develop the work, a strong congregation could be assembled in short order," reported Pastor Kern. Lutherans now living in Venezuela are Germans and Latvians, plus small groups of Hungarians, Estonians, Finns.

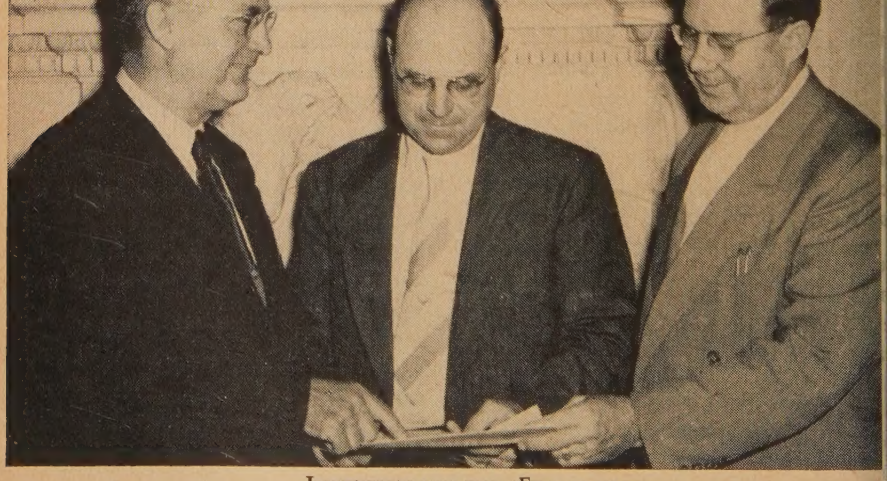
At first the various languages of these immigrant Lutherans would have to used, but eventually Spanish should the language of the Lutheran Church.

A conference of Lutheran church of North and South America will be Sept. 6-9 in Curitiba, Brazil, to future work in several Latin Amer countries.

Gilbert going south

From New York City headquarter the ULC Board of Foreign Missions, Secretary Herman L. Gilbert had sta southward in late July for a tour of spection of mission fields in S America.

At a convention of the Luth Church in British Guiana Aug. 1, will advise South American Lutheran a proposed revision of their constitut He plans also to attend the annual vention of the United Lutheran Churc Argentina. In early September he attend the Curitiba conference in B



INSTRUCTIONS FOR TRAVELER

Secretary Gilbert (center) gets word from Foreign Board committee chairmen Alfr Beil (left) and Karl W. Kinard (right) about his South American travel assignn

e, for the first time in history, most
e Lutherans of Latin America will be
sented in a planning conference.
. Gilbert joined the Foreign Board
four years ago, after service in parish
try in Ohio. Among the board's sec-
ies he is the only one who had not
ously served as a foreign missionary
e being assigned to the headquar-
staff.

ntina may lift radio ban

ere seemed to be hope this month
Juan Peron's Argentine government
t allow Protestants to resume broad-
over the nation's radio stations. The
dcasts had been banned in 1949.
mong those cut off was the Missouri
d's "Lutheran Hour" which had been
d over 17 Argentine stations. Since
the "Lutheran Hour" has been
ed into Argentina from near-by
guayan stations.
otestants held special prayer meet-
in Argentina last month, *Religious*
s Service reported from Buenos
s, asking God to "enlighten the
try's authorities" so that "full reli-
s liberties" will be established. Per-
ion for radio broadcasts and open-air
ching is wanted.
nly Argentina and Peru, among Latin
rican countries, keep Protestant
chmen off the air. Throughout Latin
rica there are now more than 1,000
estant radio programs each month.

rotestants in Italy petitioned their gov-
ment last month for the right to
me radio preaching. In March, 1950,
estant programs were cut off every-
e but in Rome, where a 15-minute
kly broadcast was permitted. That
cancelled two months ago.
was time to stop "the insidious prop-
da of the Protestant religion on the
which is offensive to the Catholic soul
of the Italian people," Signor Mario Riccio told the Italian senate.

Permission for Protestant broadcasts in Italy had first been granted by the American Military Government during the occupation. Right to broadcast had been written into the new Italian constitution.

State Department praises missionaries

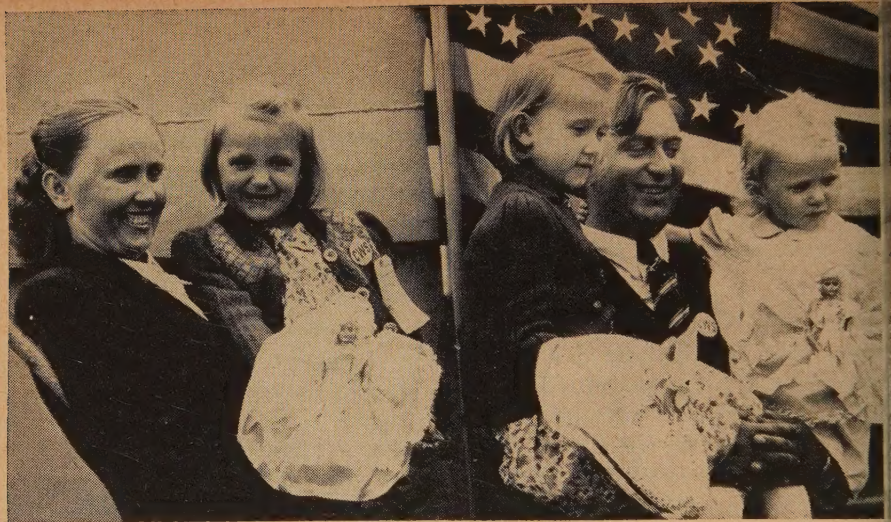
"Noble work" by Lutheran missionaries in Africa was commended by the U.S. Department of State last month. The Lutherans were praised for prompt efforts to come to the rescue of 40 persons aboard a Pan-American Airways plane which crashed in Liberia (*see page 12*).

All on the plane were killed in the crash, but missionaries brought the bodies to the mission station at Sanoyea for burial, and carried mail and baggage to safety. "It is obvious," wrote George C. McGhee of the State Department, "that because of your prompt action and devoted attention to the heart-rending details involved in such a tragedy, much comfort has been given to the families of the victims."

Official recognition was given to the Rev. Gordon Lindemann, Miss K. Marie Jensen, and Miss Elsie Otto because, "had it not been for them, the site (of the crash) would not have been located so quickly, the bodies would not have been recovered in time for burial, the mail and other effects would have been irretrievably lost. The tragedy, great though it is, would have been more shocking to the relatives of the dead."

New idea in ULC

At regular intervals there are meetings of each of the nine boards which direct the work of the United Lutheran Church. They are held in such cities as New York, Atlantic City, Philadelphia, Baltimore, Washington. But never have all the



THIS IS THE 250,000TH DP

Volodymir Holubiw was Immigrant Number 250,000 to reach the U.S. under the ... placed Persons law. On the same ship, reaching New York City July 11, were 58 ... theran DPs, bringing the total sponsored by the National Lutheran Council to 27,0...

boards held meetings in the same city at the same time.

Last month the ULC Executive Board had word from most of the other boards that they would like to try the experiment of a common meeting place and meeting time. So the place and time were fixed: Buck Hill Falls, Pennsylvania, Dec. 5-7.

The three-day meetings will bring together about 150 board members, plus staff employees, perhaps also the executive committees of the Luther League, Women's Missionary Society, and Brotherhood. There will be several joint sessions as well as the individual meetings of each board and agency.

Revised dates for the 1952 convention of the United Lutheran Church, scheduled for Seattle, were set last month by the Executive Board. Length of the convention will be reduced to seven days: Oct. 9 to 15. This is so clergymen from the south and east will not have to be away from home for more than one Sunc

It was reported by ULC Secretary ... Eppling Reinartz that business sessi... will probably be held in the Olym... Hotel.

And so forth

Dr. Frederick R. Knubel, New Y... Synod president, was named last mo... to give the Knubel-Miller lectures at ... ULC centers in 1952. Subject will ... "Pastoral Counseling."

Five theologians were appointed ... July as United Lutheran representative ... Lund, Sweden, in 1952 at sessions of ... World Council of Churches' Commiss... on Faith and Order. They are: Dr. T. ... Kantonen of Hamma Divinity School ... Dr. Carl C. Rasmussen of Gettysb... Seminary . . . Dr. Luther D. Reed, for... president of the Philadelphia Semin... . . . Dr. Joseph Sittler of Chicago Se... nary . . . Dr. John Schmidt, formerly ... Southern Seminary.

World News Notes

gun goes off in Jerusalem

A wild-eyed man with a gun can do more damage in international affairs than dozens of diplomats can patch up in years. Pistol bullets fired by a 21-year-old soldier in Jerusalem had killed Abdullah, the king or Jordan, and endangered the restless peace in the Middle East.

Abdullah had wanted peace with Israel, and kept things fairly quiet along the close border between his tiny state and the vigilant Jewish nation. But fervid Arabs, furiously angry about compromise with the Jews, embittered against the United States and Britain, thought a little shooting might bring them what they want.

Across the Moslem world, from Egypt to Iran, frustration and frenzy surged. The people were accustomed to being poor. As their oil wells spouted a valuable current, English or American oil companies got a big share of the profit, and the rest went into the pockets of a few of the already rich Moslems. But the common people had seized on the simple-minded notion that everything will be all right if they can throw off European and American influence. One place to begin, thought the tailor in Jerusalem, was to shoot Abdullah.

Don't want the money

Americans had straightened out some world situations by passing out liberal supplies of dollars. To the Arab states, it had been proposed recently by the U.S. State Department, $25 million might be given for economic assistance.

But Israel, with less than two million people, would also get $25 million, as much as seven Arab states with 35 to 40 million people. Under the circumstances, the Arab states—especially Syria—didn't show enthusiasm for the American aid.

Smuggled laborers

There had been much unemployment in Mexico. Wages were low. Among the Mexicans eager to improve their situation had come agents for big American farms, such as the cotton, vegetable, and fruit farms of the Rio Grande Valley in Texas and the Imperial Valley of California. Agents told the Mexicans about high wages they could earn in the U.S.

In six years at least a half-million Mexicans had come north, most of them without legal permission. Usually they get paid 15 to 40 cents an hour. If they complain, they get shipped back home.

A U.S. law passed last month doesn't help much. Mexicans who have been in the U.S. without legal permission for five years are permitted to remain. But nothing is done to guarantee fair wages or to close the border against continued invasion of laborers willing to endure the sweatshop situation on American farms.

Men can wear short sleeves

American women had long ago learned how to dress according to the weather. In summer they get into thin sleeveless dresses, and everybody expects it.

Men had been more conservative. It was still something of a scandal for a businessman to go around his office without a coat on.

By 1951 the heat and humidity seemed to have wilted a good bit of masculine timidity. Among 2,100 companies in 120 cities, said the National Office Management Association, 82 per cent allow their men employees to keep off their coats, even when dealing with customers in the front office. And 58 per cent said the men could wear short-sleeved, open-collar sport shirts.

Friendship for Franco

The U.S. had gone quite far out of the way in mid-July to awaken fresh mistrust among the British and French. Without any agreement with other nations of the North Atlantic Treaty Organization, a U.S. spokesman had talked with Generalissimo Franco about a U.S.-Spanish agreement on military co-operation.

In Britain it was generally thought the U.S. move was intended to attract "the Catholic vote" in the 1952 presidential election, just as the move on the partition of Palestine had been aimed to secure "the Jewish vote" in 1948.

From France came a government spokesman's official word asking for a supreme council of Atlantic Pact nations with power to block military agreements such as the proposed American-Spanish arms alliance. "The United States may have bought itself a costly Spanish mistress," the Frenchman said, "but that does not mean she will be invited to the table of the legitimate wife." The nations already allied with the U.S. for the defense of Europe thought the Franco deal cast serious doubt on the candor and reliability of the Americans.

NO ALLIANCE WITH SPAIN

THE OLD SAYING that politics make strange bedfellows got a new twist last week. The restoration of Adolf Hitler himself would be about the only thing more startling to many than the recent diplomatic conversations conducted by the American government with the dictatorial Franco regime of Spain.

The reason given for this approach to a discredited European government was the North Atlantic Alliance's "need" for military, naval and air bases in Spain. Shocked objections from France and Britain made this explanation questionable.

American Protestants have learn something about conditions inside Spai Only a few months ago The *New Yo Times* printed a series of frank articl about the Spanish situation. They minc no words about the corruption of t Roman Catholic hierarchy and the r strictions on all other forms of religio worship.

POLITICAL LIBERTY has long since be abandoned in Spain. While religio liberty never existed there, any form worship at variance with that of t Roman Catholics has been throttled. T be sure, Protestants may hold service but they may not be advertised, a nounced, nor may anyone be invited attend.

One of the conditions made in July b the American government, according news reports, was the revamping of t Spanish cabinet and the possible restor tion of the monarchy. Since the cabinet hand-picked by Franco, no reshuffling likely to aid the cause of democracy.

It's doubtful if any military base worth the moral degradation that is i volved in dealing with nations which ha discredited themselves to such a degre We could conceivably gain all the militar bases in the world and still lose what litt bit of moral righteousness the democrat forces still possess. The whole proce seems somewhat in line with the disre utable policy of making friends with t forces of mammon.

CHRISTIAN PEOPLE AND Christian n tions ought to insist on a policy of dealin only with reputable people, and doing it an honorable and open manner. If o battle against one kind of riff-raff on succeeds in lining us up with anoth kind, which might be even worse, there something wrong.

—ALBERT P. STAUDERMAN

APPROPRIATIONS AND HOUSING

THE ULTIMATE CONTROL which Con-
s has over the executive agencies is
of pulling the purse strings. Every
gram must run the gauntlet of two
s: one for approval and one for ap-
priation of funds.

ublic housing is the latest government
gram to be threatened by a drastically
ted appropriation. Failing to exclude
lic housing from the provisions of the
sing Act of 1949, those opposed to it
le a concerted drive on the 1951 ap-
priation to finance the public low-rent
sing program.

n a surprise move on May 4, foes of
lic housing forced through the House
der on the appropriation bill limiting
construction of low-cost dwelling units
5,000 for the next year. That would
g this type of home-building to a vir-
standstill, and would intensify the
sing shortage in many large cities.

he Senate placed the number of units
50,000, which represents a minimum
meet the most urgent needs. A lively
p ensued in the conference committee.
se favoring the larger number won
, and the conference report to both
ses set the ceiling at 50,000. The
ority planned to challenge this figure
to stage a full-scale battle on the floor
the House. As this is being written,
battle-lines are forming.

he parliamentary ruse that is expected
vote to recommit the whole Inde-
dent Offices Appropriation Bill to the
ference committee, with instructions
the House members to insist on the
itation of the public housing program
the construction of 5,000 dwelling
units. A roll call vote on recommittal will probably be demanded and obtained.

Housing situation

Those to whom this decision will mean the most will be the young veterans and other families of low income who cannot find a place to buy or rent that is within their budget. Under the Housing Act of 1949, many cities had planned to build large projects of clean but modest dwellings, and rent them at a figure that low-income families could afford.

The Housing Act authorized the construction of an average 135,000 low-cost units per year. The President could adjust this to changing economic conditions by increasing it to 200,000 or lowering it to 50,000. Last year, due to the shortage of construction materials, President Truman limited the program to 75,000 units. The Senate changed it to 50,000 units. The House got out the hatchet and hacked it to a nominal 5,000 units.

Plans were under way in 781 cities to build low-cost housing projects. They were to be built by private contractors, paid for by the cities with the aid of federal subsidy, and managed by local housing authorities. The families to be housed there were to be selected locally, on the basis of need.

The unexpected action of the House caused consternation and confusion for all who were involved—housing authorities, builders who had been awarded construction contracts, families who hoped to live in the projects. Nationwide attention will be focused on the House of Representatives, as a decision is reached that will affect the housing plans of thousands of families and hundreds of communities.

—ROBERT E. VAN DEUSEN

Rev. Mr. Van Deusen is Washington's representative of the National Lutheran Council.

Disaster in the Liberian Bush

By LUTHER A. GOTWALD

A big plane crashed this summer on territory of United Lutheran mission in Africa. Missionaries and helpers rushed to the scene to give aid to the survivors. But all aboard the plane had been killed instantly

IT HAD BEEN RAINING for several days as it can rain only in tropical Liberia, where the annual rainfall amounts to more than one hundred inches. At the little Lutheran mission station of Sanoyea, back in the "bush"—10 miles from the nearest so-called road—the missionaries were astonished early on the morning of June 22 by natives who came running five miles to report that during the night a great fire or explosion had taken place near their village. The missionaries knew it must be an airliner which had crashed in the jungle. Soon other natives arrived bringing grim remains of what appeared to be human bodies.

When this word reached Sanoyea, Pastor Gordon Lindemann, of St. Paul, Minnesota—the only man missionary at Sanoyea—was out on an evangelistic trip. However, immediately Miss Marie Jensen, a missionary nurse whose home is in Davenport, Iowa, started out for the site of the crash, and the task of gathering up the bodies began. Pastor Lindemann arrived home after a seven-hour walk through swollen creeks and muddy paths. He too went on to the site of the crash,

Dr. Gotwald is executive secretary of the United Lutheran Board of Foreign Missions.

MISSIONARY LINDEMANN
He hurried to the scene

DOCTOR AND NURSE GET READY
Physician from the Firestone plantat and Missionary Nurse Jensen get ready give aid to the wounded. But no one survived the crash

SCENE OF THE CRASH
Missionary Norma Bloomquist and helper examine debris

ompanied by 80 or 90 boarding-school
ys, aged from 10 to 20 years. They set
) the dense and thick undergrowth of
j jungle, hacking their way and making
ew path.

Unfortunately the Sanoyea mission
)-way radio telephone set was not
rking. Therefore, they sent off a mes-
ger on foot to the neighboring mission
tion at Totota, 15 miles away. Totota
on the main road and has easy com-
nication with "civilization."

BUT THIS FIRST "RUNNER" took his
ie, stopping in one village for a meal,
l at another place he stopped to sleep!
wever the missionaries had sent a sec-
l "runner" who did better. He stopped
ly once to sleep a bit!

Finally, before noon the next day, these messages reached Totota, where the Rev. Louis T. Bowers, of Gettysburg, Pennsylvania, with his radio telephone equipment got word to the Liberian capital city, Monrovia. The message was relayed by the stronger radio transmitter which Pastor Ronald Homrighausen has at Parakwele. Pastor Bowers also sent a message by car to Roberts Field, about 60 miles away, which is the Pan American Airways operating base. Planes from this field had been flying over the Liberian jungles, and over the Atlantic Ocean, in search for the lost plane.

BACK IN SANOYEA Missionary Lindemann and his boys, after hacking their way five miles through the bush, arrived at the site of the crash. It was on a hillside of the Bong mountains, at an eleva-

Only a few years ago the interior of Africa was remote, lonely, with no lines of communications except jungle trails. Now planes fly swiftly, two-way radio equipment is available, jeeps travel the trails. Missionaries were prompt to begin using these new means of keeping in touch with one another and with the world outside.

tion of about 1,500 feet. The plane, en route from Johannesburg, had overflown Roberts Field in a tropical storm, and then somehow had gotten off the radio beam and crashed at high speed into the side of this steep hill.

The plane and the mangled bodies of the 40 persons aboard were scattered throughout the dense undergrowth. All day Saturday the missionaries and their helpers labored at the task of bringing in the bodies and carrying many pieces of baggage also. At Sanoyea, too, Miss Elsie Otto, Miss Jensen, and Mrs. Lindemann were in the midst of the grim task of preparing for the burial.

From "outside," immediate steps were taken to bring further assistance. Ambulances, doctors, and nurses were dispatched from the Firestone Rubber Plantation. By car they could only reach a point 15 miles from the site of the crash. A number of officials that afternoon arrived in Totota in jeeps.

Missionary Bowers guided them five miles farther on, as far as the jeeps could go. From there they set out on foot, along the jungle path, in the dark and in the rain, to make the journey to the mission station 10 miles away. It was a hard trek for men who were unaccustomed to the bush paths. Long after midnight they

KEEPING IN TOUCH
Dr. L. W. Slifer at Monrovia talks radio with missionaries investigating cra

reached the mission, but could go farther that night. Next morning, the too, followed the newly cut path to t scene of the crash.

PART OF THE transportation difficu was solved by the Rev. Abe Gunther, the Mid Liberian Mission, with his Pi plane, which could carry two passeng and land on the rough landing strip whi Lutheran missionaries several years l fore had cleared for emergency u Roberts Field also got active and s out what they called "Chop Drop," tl is, a plane to drop provisions. The sm store of supplies of the missionaries this out-of-the-way place was soon pleted by this unexpected influx of itors. Much of this food dropped in t

RADIO BRINGS NEWS

Pastor Homrighausen, Pastor and Mrs. Lindemann, Miss Otto are listening

gles and was lost. Only a few cans of kfurters and some loaves of bread ily reached the missionaries.

However, all day Saturday and Sunday, one at Sanoyea was idle. Even before sionary Lindemann had returned from site of the crash, Miss Elsie Otto, from ver, Pennsylvania, another veteran sionary resident there, was superinding preparation of wooden caskets the burial. All available wooden hks in Sanoyea, and even some storage es for rice were used. Carpenters and sion helpers had this work to do. In rain and mud, the burden of digging large grave for the 40 persons who ished fell to the lot of the mission ool boys and other mission helpers.

SUNDAY, JUNE 24, dawned, and by on all the bodies had been brought in. ic als of the American Embassy, Pan American Airways, and a guard of native Liberian constabulary were on hand. Just outside the mission compound, the coffins were placed into the long, common grave. The Rev. Gordon Lindemann, who was the resident missionary, conducted the burial service.

During the days following this disaster, the missionaries in Sanoyea, Parakwele, Totota, and Monrovia all played their part. The Christian boarding school boys in Sanoyea performed their hard tasks. The two-way radio telephone equipment of the mission, the rude emergency landing strip at Sanoyea, and the Piper plane of another mission, all played an important part. In this emergency, in this out-of-the-way corner of the world, "they found the church there," and the helping hands of Christians, both black and white, ready to minister in times of need.

A STATEMENT ON
HUMAN RELATIONS

FOR SEVERAL YEARS THE UNITED LUTHERAN CHURCH'S BOARD OF SOCIAL MISSIONS, IN CO-OPERATION WITH THE EXECUTIVE BOARD, HAS BEEN WORKING ON A STATEMENT OF BASIC PRINCIPLES REGARDING HUMAN RELATIONS, ESPECIALLY RACE RELATIONS. PURPOSE OF THE STATEMENT IS TO GIVE GUIDANCE IN THOUGHT AND ACTION ON THIS IMPORTANT SUBJECT. THE STATEMENT PRINTED HERE, WITH PERHAPS A FEW MINOR AMENDMENTS, WILL BE WIDELY DISTRIBUTED THROUGHOUT THE CHURCH IN SEPTEMBER

SINCE ONE OF THE DISRUPTIVE forces which hinders the will of God is prejudice and discrimination in human relations, the United Lutheran Church in America sets forth the following propositions as the basis for study, discussion, experimentation, and concerted action by its congregations and members.

I. CHRISTIAN PRINCIPLES

THE WORD OF GOD, which the Church proclaims, reveals the righteous judgment of God upon sinful man, and sets forth the distinctive power of Christ to redeem him.

1. *God the Father is the Creator of all mankind.* We are made in His likeness. In the light of the common creation of all men, differences in physical characteristics or social background are only of incidental importance.

2. *God condemns all injustice, all hatred, all abuse and persecution of men.* His judgment is revealed in the moral sickness of all men and in the torn fabric of our common life.

3. *God's atoning grace embraces every man.* Through His Son, Jesus Christ, God offers redemption to all. Christ died for all mankind. All men have equal worth in God's sight.

4. *Forgiveness through the Cross r stores men to fellowship with Go* Through the remission of sins the way opened to reconciliation between me The love of Jesus Christ, as revealed the Cross, leads men to the deepest ki of human fellowship and mutual servic By the power of the Cross men can ov come prejudice, discrimination, and e ploitation which sinfully distort Go order and are the basic cause of soc tension.

5. *God calls all men through the Go pel to Christian brotherhood.* Love, whi flows from God, seeks to create just and true community. Love for one's f lowmen is the necessary counterpart love for God. God calls men to se Him by serving each other.

6. *In God's providence Christians, a ferent in racial, geographical, econom and social backgrounds, may use their d ferences to contribute to the total enri ment of life.* No group is self-sufficie By the exercise of justice and broth hood men may co-operate in build true human community.

7. *The abiding love of Christ,*

d, impels us. We dare not separate
ves from that love. Christ is the one
d of God, to whom we must listen
whom we must trust and obey in life
death. Thus Christians must face all
aan relationships in the spirit and
er of Christ's love.

HUMAN RIGHTS AND RESPONSIBILITIES

n the light of these truths of Christian
h the Church ought to help its people
offering a common witness to guide the
vidual conscience. Consistent Chris-
living requires that men shall seek
ccord to each other the observance
he following rights and their matching
onsibilities:

. To possess and to respect the life
dignity of the human person as a
d of God for whom Christ died.

. To worship God without human
inctions in the Church, the Body of
ist.

. To develop his God-given talents
ough education and cultural pursuits
rder to use these talents in answer to
l's call.

. To establish a home in living space
housing conducive to a wholesome
ily life.

. To occupy the place in economic life
which he is individually fitted, being
to advance therein on the basis of
racter and ability.

. To share the privileges and obliga-
s of community life, having equal ac-
to all public services, including those
ted to health, education, recreation,
al welfare, and transportation, and
iving equal consideration from per-
s and institutions serving the public.

. To exercise one's citizenship in elec-
ns and all the other processes of gov-
ment, having freedom for inquiry, dis-
sion and peaceful assembly, and re-
ving police protection and equal con-
eration and justice in the courts.

People don't have equal rights

III. PROPOSITIONS FOR CHRISTIAN ACTION

The foregoing declaration of Christian principles in the field of human relations and the enunciation of human rights and their attendant responsibilities derived therefrom, inevitably point toward Christian action. In working out the implications of our faith we face an awesome and urgent task in overcoming the evil tensions and injustices in human relations that obedience to God requires us to challenge. Christians ought to lay the following propositions to heart:

1. Acknowledge Our Sin

Evil tensions and injustices resulting from racial and cultural practices must be faced before God. The unacknowledged sins of pride, fear, injustice and hatred have added a great moral peril to our present situation. Men must learn in repentance to seek God's atoning grace and renewing Spirit so that society may attain its true basis in God's order.

2. Accept Individual Responsibility

Each Christian must realize his moral responsibility to God for his actions affecting his neighbor. Each must examine his actions in the light of God's commands. Each must learn to show respect to all men as children of God and render justice to those with whom he deals. This obligation is crucial today in relation to members of minority groups.

3. Begin in the Home

Our families must nurture their members in Christian life and outlook so that people of different backgrounds are respected and treated with equal fairness and good will. Parents must be on guard neither to pass on to their children the sins of prejudice, nor to lead them in discrimination which is unbecoming to Christians. Rather it is the duty of parents to lead their children, by precept and example, in interracial co-operation and understanding.

4. Continue at Work

All of us have special responsibilities in our daily work and economic activities to strive for justice for our neighbor, fair employment opportunities for all, and the removal of those economic handicaps from which minorities suffer. Christians in labor unions, business organizations, and industrial enterprises should take the lead in working for justice for oppressed groups. Minorities likewise should seek to fulfill in their employment their responsibilities to their employers and fellow-workers, and to the groups affected by their work.

5. Rally as Citizens

Christians have special responsibilities as citizens to make society's laws and practices conform to God's order. Many human rights in which Christians believe, especially rights as to personal safety, citizenship, education, employment, and housing, are not being extended to all men. Christian brotherhood is impeded by practices enforcing segregation. God calls for, and human justice requires, speedy changes at every level and in every area of our society.

Community self surveys to determine the areas where basic rights are being denied, and what the opportunities for remedial action are, have proved useful.

Some people can't get hotel roo

Fair Employment Practices Laws ha proved generally beneficial in cities a states where they have been enacted. C izens' groups have secured fair use of ec cational funds, just action in the cour and fairer treatment in press and radio f minorities. Christians should work f such constructive changes, and for pub support of democratically enacted la which conform to Christian standards.

6. Arouse the Church

Since the Church is the Body of Chri it must free itself from those cultu patterns of prejudice and discriminati which persist in our society and m manifest in its own life the principles a attitudes of Jesus. The Church must se to be true to its own nature as a co munity of children of God inclusive every race, nation, and class who conf Christ as Lord.

The Church's agencies and institutic should seek to serve all people fairly wi out distinction because of racial or c tural background. All its congregatic should be centers of action to devel Christian fellowship across human b riers, and to instill the spirit of equal and Christian brotherhood. To this e the United Lutheran Church in Amer calls its pastors and people to earn study and remedial action.

y Favorite Church Councilman

.LIZABETH ANN DEAN

When father was elected to the church council a new era began for the children, with results that were never to be forgotten

WHEN MY FATHER was first elected to church council, it consisted of five . For years there had been keen ry between German and English ps in the congregation for the fifth e on the council, since this held the nce of power and controlled the de- e vote in this large city congregation. remember the first time father was ted. We had just eaten Sunday din- when father pushed back his chair, ed both ends of his mustache on his kin, cleared his throat and announced he family "Your father was elected ne church council this morning. I ex- you children to be examples to the of the congregation."

A man of a few words, he arose and a group of bewildered children sitting ne table with their mother.

WE ALREADY had been walking six miles ry Sunday in order to attend a German rch service and Sunday school in the rning and English Sunday school in the rnoon. Our Saturdays were "spoiled," , for while other children played we to have an early bath and then hurry to Mission Band. We girls were not mitted to whistle or curl our hair. If did, "the angels would cry."

wondered what else would be ex- ted of us. I began searching for per- al and secret sins which would have be overcome. I looked pleadingly at ther and asked, "Mom, can't I even 'darn,' any more?"

Mother looked over her brood with calm blue eyes and answered, "That's a naughty word and you should never use it, even if father were not on the council. But from now on there'll be no more arguing about whose turn it is to wash dishes and whose turn to dry."

After that, whenever we passed a group of people sitting on their porch, on our way to Sunday school, I imagined they checked mentally on us. For we were to be examples for others to follow.

Father's election to the church council automatically promoted mother in the women's work of the church. She would not consent to hold an office but she worked more diligently visiting the sick, serving on the "poor committee" and presenting missionary programs.

Father was a very religious man. One of his frequent remarks was, "God blessed us with nine children." Every night before going to his bedroom, he would step inside the door of each of the children's rooms and pray. In the morning, before he went out into a new day, he would stand at the top of the stairs with one hand on the banister, his head upraised, and reverently repeat the words of Psalm 121 in German. Thus he began each day —confident that we and he were safe in God's keeping.

Relatives and friends showed respect for father's position and came to him for advice. When father took visitors into the living room and closed the door we knew we dared ask no questions. Everybody's secret was safe with him.

A GROUP OF CITIZENS once persuaded father to run for a high-salaried political office because, they said, "We need a good churchman on our ticket." It seemed that everyone was sure of father's election. But he lost. His party decided to contest the election for they had found evidence that the ballot boxes had been stuffed. When, after many months, final returns were made, father had won by a large majority. His friends urged him to sue for a year's loss in salary but father's answer was, "I am satisfied that justice has triumphed. I do not seek vengeance."

One Sunday evening we visited a home where a new-born baby lay gravely ill. No one wanted the infant to die without benefit of baptism but no minister was available. Father and mother arose to the occasion. While we children, paralyzed with fear, sat in the parlor and looked from weeping parents to my mother who held the dying infant in her arms, father read the service for the baptism of infants.

It was a great experience for us children. We grew up believing that "the minister is next to God." Then, I reasoned, my father, who could do the work of a minister in an emergency, must be very close to God.

There never was any criticism of the pastor or his family in our home. The prettiest flowers in the garden, the best fruit and vegetables, the choice sausage were carried to the parsonage.

AFTER WE WERE CONFIRMED my oldest sister and I were permitted to attend the English church service in the evening and omit the German service in the morning. This change in our Sunday routine was as much a part of our growing-up as was physical change. We always hurried home over the mile and half of dimly lighted streets repeating the text and its location in the Bible. As soon as reached home father would invariably p aside "Easy Steps for Little Feet," whi he read to the younger children Sund nights, and ask us a series of questio "What text did the preacher use tonigh "Where is it found?" "What did he s in the sermon?"

When we answered him well, he w pleased—either at the remote control exercised over us or the fact that we ke our minds on the service.

After a long pastorate our minis decided his work was finished. Quite u expectedly he resigned and moved to a other parish. My father voted agai accepting his resignation and often mented, "I don't think we prayed enou Everything happened too quickly." D couraged, he refused to take an acti part in the calling of a new pastor.

WHEN A YOUNGER MAN was elect pastor, he came to visit our house in t heat of a summer day and expressed a preciation at the long distance we walk to church. Upon mother's invitation stayed for supper. Father had remain somewhat aloof but the minister soon w his favor.

Sometime later, when he accompani the new minister on a two-day meeting conference, father had the mishap of l ing a button from his trousers. Wh father retrieved the button from under chair, the minister secured needle a thread from their hostess and deftly sew it on. That was the acid test. Father w certain now that the congregation h elected the right man.

I am thankful for the memory of father who lived close to God. The wor he prayed each morning at the top of t stairs not only motivated his life but ra down through the years like a bened tion on his children.

Be Sure to Keep Love Out of Religion!

By OSCAR CARLSON

Business advice from Satan and Company to a junior salesman named Asbestos, in the style of C. S. Lewis' "Screw Tape Letters"

AR ASBESTOS:

OUR RECENT LETTER informing headrters of a religious revival on the net Earth is interesting but not alarmto us old timers. You know, everyg—even religion—has cycles, ups and wns. You know what I mean! Things tuate. After the crest, the trough of wave!

However, I would not advise you to e things easy. Our president, Mr. elzebub, in the early days of our coration developed the famous "Miscontion Idea" in which Christian people encouraged to accept Christ as a nice, essible stepping stone to poise, power, pularity, peace, and prosperity. We alys win when people take to religion for fish reasons. When people love God His own sake, wonderful miracles and rvelous things do happen, indeed, ainst which our business has never been de to invent a counter-attack.

Your strategy, Asbestos, must be to slead people into believing that Chrisnity is "A Bed of Roses." When they scover that "A Bed of Roses" is not to had at any price, except by complete rrender and commitment to God, they on give up their religion and go back our brand of secularism, which has at good old deception tucked into it.

FURTHERMORE, DO NOT LET people suspect that religion has any height or depth. Help them to keep it broad, thin, sleazy and gilded. You must water down the meaning of religion. Of course, keep it looking like religion. The more adulteration the happier Satan and Company will be. Mix in a lot of card parties, bingo games, square dances; in the name of Jesus, of course. People go for these things and get the idea that it's the same as worshiping and serving the Lord. By all means keep them from prayer, praise, and thanksgiving. Spread the rumor that these are old-fashioned and naive, and that modern people are going in for the more sophisticated spiritual exercises. In other words, keep people on the horizontal plane, and keep them off the vertical. They like crawling better than climbing, anyway.

WHEN EVERYTHING ELSE fails, Asbestos, you can always fall back on the "Divide and Rule" method. Nothing works better in sabotaging Christianity than a subtle campaign for "Carrying Water on Both Shoulders." You must teach people to recite "The Apostles' Creed" with tongue in cheek, and to say "The Lord's Prayer" without thinking of what they are saying. Put on a "Serve Both God and Mammon Movement."

You will remember (perhaps you won't, you little devil) that their Leader, Jesus Christ, said, "A house divided against a house falleth." We must put that principle to work for the Old Man. Here is how you do it: Whenever you see any good, drop some evil close by; if

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. Carlson is pastor of the Church of the scension, Baltimore, Maryland.

there is generosity, be sure to mix jealousy; if peace, inject friction; if understanding, introduce suspicion; where people serve, don't forget to suggest the lack of appreciation on the part of others.

"LOVE NEVER FAILS." I'm quoting from their sales manual now. Our supreme business, Asbestos, is to prevent love from getting into religion, because where love is, God is, and where God is, Satan, Incorporated, hasn't a ghost of chance to cut in. We have never been able to d cover anything to make men switch hell's brew, from God's love when on they have tasted it; for God so loved t world, Asbestos, that He gave His o begotten Son that whosoever believeth Him should not perish, but have everla ing life. Asbestos, even you wouldn't safe in the love of Jesus. Keep a sa distance from it.

Yours sulphureously,

GENERAL FIREPROOFI

THE BULLETIN BOARD outside the church should not only announce the services of the week; it should also preach 24 hours a day, seven days a week.—From *Public Relations Manual for Churches* by STANLEY I. STUBER (Doubleday)

LANI IS LOOKING FOR PROSPECTS

By CLARICE ALLPORT

A little girl in Hawaii is finding children who don't go to Sunday school

WE WOULD like you to meet Lani. Since you can't do so in person, here is her picture with seven of the eight new Sunday school members she brought to the Lihue Lutheran church, located on the island of Kauai, Hawaii.

Lani, whose last name is Achor, is the nine-year-old on the right and the bright-faced new members are Suzanne, Ernest, Allegra, Lottie, Arcenia, June and Edwin. Lani is Caucasian—her mother is a native of Minnesota and her father from California—while the rest in the picture are of other racial extraction. During a recent membership contest, Lani developed a technique that could well be copied and one that won her the prize for bringing in the largest number of members.

Finding that all the children in her room attended Sunday school, she browsed around among the children du ing the play period at Lihue school. Som of the teachers reported that one of h first questions was "Do you go to Sunda school?" If the answer was in the ne ative, she went to work, telling them th Pastor Thomas Allport would pick the up on Sunday morning, that they woul receive a small gold cross if they attende four Sundays in a row, that they woul learn new songs and old Bible storie She also told them about the parties an picnics held for the Sunday school youn sters.

The notebook Lani holds was an im portant tool. In it she wrote the name and addresses of likely prospects. Gettin an address in Lihue is a job in itself, a there are no street names or number She had to draw maps to be sure th

LANI AND HER FRIENDS
Many races are represented

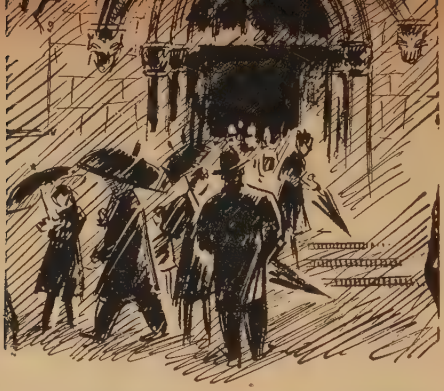
was getting the addresses correctly. hen, on Friday afternoons, she hur- to junior choir, waving her notebook saying, "Pastor, Pastor, I have some e names." And so, the two of them uld set out after rehearsal to make the ne contact for Sunday school. Lani al- s did the talking, only occasionally uiring information or help from the tor.

ani's record, made in a small community, proves what the enthusiasm of youth can do when directed in the right channels. Lani hasn't stopped working, though the contest is over but is directing her efforts into a different channel. She was overheard to say to one of the new girls recently, "Be sure to come to junior choir next Friday. We have the most fun."

P. S. "Lani" is the Hawaiian word for heavenly.

"SELFISHNESS is evil not because it concerns the self, but because it has a narrow and shallow and short-sighted view of the self. Selfishness is evil because it overrides any good of anyone else which stands in the way of what seems to be our immediate advantage. In being preoccupied with immediate advantage the real self is not involved at all. But if the real self and the highest good are involved, then there must be self-love and self-respect, else one wills his psychological destruction."

—SEWARD HILTNER in *Self-Understanding*



I WENT TO TWO CHURCHES TODAY

By FREDERICK E. REISSIG

There's a vast difference in forms of worship, but sincere preaching ar a reverent spirit among the congregation are found in many churche

WHEN I HAVE A FREE SUNDAY I usually go to my own church, St. Luke's Lutheran, Silver Spring. Occasionally, on such a free Sunday, however, I visit other churches, since I work with churches of 22 denominations.

Today, a hot, humid mid-July day, I went to two churches. I heard two 15-minute sermons and both were good. On my way to the first, which was at nine in the morning, a heavy rain was falling. I was tempted to return home, but recalling how when I was a pastor I berated fair-weather Christians, I resisted the temptation. To my amazement, some 400 people were at this first service, which the church calls a "family service."

As I saw mothers and fathers with little children hurrying into the church through the rain, I could not help but feel a great sense of admiration for folks like this. One ought not to fret too much about our country and the church with such loyal people scattered across o land. This church, Calvary Baptist, is the heart of downtown Washington. Th minister, Dr. Clarence W. Cranfor quiet, humble, almost boyish-bashful, deeply loved by his people. One lady sai "We do everything Dr. Cranford asks us." And Dr. Cranford does ask, rather, he presents the causes of Chri around the world with clarity and powe He withholds no worthy causes from h people. They seem to love to give. T the work of co-operative Protestantism Washington the church gives double quota.

IN HIS 15-MINUTE SERMON he di cussed "The Cause for Which Chr Came." He did not manufacture his ov reasons, but let Scripture give the answe It was convincing, moving, scriptural, a everyone listened attentively. What pow in good Bible preaching!

I sat on one side of the church and I looked around, I saw one member the House of Representatives. Probab

Dr. Reissig is executive secretary of the Washington Federation of Churches.

rs from Capitol Hill were there. I some Chinese parents with their chil-; some service men and many family s.

want to report to the readers of THE HERAN that they can be assured that n this pulpit Washington people are ng a real spiritual lift. Here one feels power and greatness of the Church. 11 o'clock, Dr. Cranford preaches n to a much larger congregation.

AT 11 O'CLOCK I WAS IN the Washing- Cathedral (Episcopal). The new ng dean of the Cathedral, the Very erend Francis B. Sayre, Jr., preached. e was another interesting congrega- . As I approached the Cathedral I cars from many states. Forty stu- ts from various parts of the country a Washington Citizens Seminar at- ded in a body. I saw a Lutheran pas- and his family. Members of the Ne- race were there. It was not only an American audience, but foreign vis- s found their way here, too. It was of the largest Sunday morning con- gations I had seen at the Cathedral, remember, it was very hot and humid. Dean Sayre is the grandson of the late sident Woodrow Wilson, and the son he Hon. Francis B. Sayre, U.S. Deputy mmissioner to the Trustee Council of United Nations. Young Dean Sayre, , gracious, democratic, has had a rich erience even though young. He was a Navy chaplain in the last war. He has served as industrial chaplain for the Episcopal Church and recently was rector of St. Paul's, Cleveland.

He preached on the meaning of "Amen." It was informative, interesting and helpful. I wish all organists and choir directors could have heard it so as to know how to sing and play. He pointed out that the words Jesus used, "verily, verily," come from the same word as does our "Amen." "Amen" is the expression of a great hope and the giving of approval of what we have prayed or sung.

The two services of worship were far different. The first one was exceedingly informal and yet done with dignity; the other very formal and not too easy to follow. At the first service, the children, at the time of their recessional, marched up to the front of the church where the pastor met them. They flocked around him. He spoke just a sentence or two and then had all the children bow while he led them in a brief prayer. When Dr. Cranford finished his sermon he simply asked if anyone present would like to come into the church to come forward during the closing hymn. A very outstanding young man came forward. I sometimes wish we in the Lutheran Church would give people a chance to declare themselves for Christ after we have tried to convince them that Christ is the Way.

WE MUST FORGIVE in order to be forgiven, not because God repays us what we have earned, but because our wills must be in harmony with his own will. When we cherish our small resentments there is a barrier between ourselves and him, and it must be broken down. Forgive those who have injured you, and you can speak to God in a language he will understand.

—ERNEST F. SCOTT in *The Lord's Prayer* (Scribners)

FIVE MAKE A FAMILY

SCRAMBLED EGGS

THE DEW WAS STILL sparkling on the grass as I looked from my ironing board through the dining-room window. The trees and bushes along the back fence make a nice background for Dan's garden.

My goodness, there were tomatoes ripe again this morning and we just picked a lot last night. Those stalks are surely outdoing themselves this year.

The sound of a footstep behind me made me jump.

"What are you doing up so bright and early?" Dan asked. His kiss smelled of shaving lotion and toothpaste.

"Wanted to get these few things ironed before vacation school. This afternoon I'd be too hot and tired."

"No! Don't tell me you find vacation school tiring? I thought it was going to be so stimulating to think about something besides housework?"

"It is. I haven't had so much fun for ages. If you're expecting me to have regrets, you are fooled for once, Mr. Daniel Know-it-all Melton."

"O.K., O.K.! Pull in your claws. I was just kidding."

"I thought you were, but I wanted to be good and sure! I really enjoy teaching those primary youngsters and I don't want any I-told-you-so's from you."

THE WORDS SOUNDED a little more intense than I intended. I changed my tone.

"It is really a pleasure to get up and get my work done while the morning is all fresh and clear. Especially when I can look out the window over our lovely estate. Really, dear, I'm so grateful to t countess for recommending that new ga dener. He's a perfect jewel."

"Yes, Mrs. Van Astorbilt, he's pret good—if I do say so myself. Ever s prettier tomatoes than those we broug in last night?"

"And there are more ripe this mornin if my eyes don't deceive me."

"How about beans? Aren't there mo beans ready?" he teased.

"Don't," I begged, "please, don't. I cooked them and canned them till t thought makes me dizzy. Now, sit dov and act like a big businessman while go wave my magic wand around t kitchen."

"Smells as though the coffee's done He trailed after me to the kitchen. "Wa me to slice some peaches while you mal with the egg beater?"

"That would be wonderful!"

THEN A THOUGHT struck me and looked him over carefully. "You would be planning to tell people I'm too bu with vacation school to get your brea fast, would you?"

"Of all the suspicious women!" H surprised laughter was certainly not fake

I felt rather foolish. "Maybe I am, that," I agreed.

Dan rummaged around in the kni drawer for a weapon with which to a tack the peaches.

"I'm afraid you've got me wron honey," he said, testing a blade agair the end of his thumb. "If you're going

y heckling seriously, I'll cut it out."
With that knife?" My humor was a
forced, but I was still embarrassed.
I certainly didn't want you to take on
thing more this summer. I think we
both doing more than necessary at
church and there are other people who
ld be used."
But not for vacation school! That's
place for people you are sure can be
ended on. There are other places to
ad out the work." I was parrotting
. Ittel, our pastor's wife, but Dan let
get away with it.

THAT MAY BE TRUE. I guess it must
since you feel so strongly about it.
thing I don't get is that after 10 years
eing married to me, you should think
ally don't want you to do the thing
think is right. You aren't my child.
're my wife. And if you make up
're mind to do something, you have a
t to do it, whether I exactly approve
not. To tell the truth," he went on,
h the special smile I love, "some of
kidding is a cover up for the fact that
ink it's pretty swell, the way you've
en on this extra thing without neglect-
your home or the kids or me."
The relief I felt showed how really
sed up I'd been inside. "I knew you
re covering up something. But I
ught you were angry or maybe a little
t." To my horror my voice shook on
last words.
"Maybe I would cover up if I were
gry or hurt," he acknowledged, "but
not half so hard to admit as to come
ht out and say you've found some-
ng brand new to admire in the woman
o's been your other self for years.
at's really rough."
"I guess the trouble is it's been so long
e I've done anything we didn't decide
together."

"Now, don't misunderstand me!" The laughter was back in his voice. "I'm not encouraging you to declare your total independence. I'd still like to be consulted about your actions now and then. Can't let you get completely out from under my thumb."

"Yes, your lordship." It was good to be rid of the feeling of something unspoken in the air between us. The half-guilty, half-defiant feeling I'd had since I'd told Mrs. Ittel I would help was now completely gone.

"Where is it?" demanded Susie from the doorway. Her blond curls towsled and her little face still pink and dreamy, she had partly unbuttoned her flowered crepe sleepers. She looked like a picture for a magazine cover.

DAN SCOOPED HER UP. "Good morning, Bo-peep. Looking for your sheep so early? Oh, what a nice kiss. Got one for mommy, too?"

He carried her to me and she gave me an absent-minded peck. "Where is it?" she insisted.

"Where's what?"

"Your lordship. I want to see it."

Dan coughed. Then he began slapping his pockets. "Don't tell me I've lost it! Go ask Karen if she's seen it anywhere. Call Pete, too, while you're about it."

Susie looked puzzled. Then she smiled till there were dancing lights behind her heavy lashes. "Daddy, you're so silly. Always playing games."

"You're so right," he agreed. "Sometimes it's a good idea and sometimes it isn't." Our eyes met above the baby's unsuspecting head.

Susie had figured things out though. "I know," she said, watching me serve his breakfast, "your lordship is scrambled eggs."

"Could be," Dan said. "Could be."

The Gospel for the Eleventh Sunday after Trinity (August 5) is written in Luke 18:9-14

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

A SUNDAY SCHOOL TEACHER was telling her class the story of the Pharisee and the publican. She described with dismay the self-righteous attitude of the Pharisee. She told with horror his disdain for others. She commended lavishly the humility of the publican. When she had finished the story, she said to her class, "Now let us thank God that we are not like that Pharisee."

With that prayer she fell into the same classification as the Pharisee she condemned.

I told this story to a college class in Bible study. Then I purposely said, "We can thank God that we are not like that teacher." Every student, satisfied that he was superior to the Sunday school teacher, nodded agreement—and joined the ranks of the Pharisee thereby.

This famous parable, which is Sunday's Gospel lesson, deals with an attitude so common and so subtle that we usually fail to apply it to ourselves. Let us take a good look at the parable.

JESUS SPOKE THIS PARABLE to those people who put their trust in themselves, because they live up to their own ideals, and who do not feel the need to rely on anyone else—not even on the mercy of God.

Two men went to the temple to pray. They were opposite types of men. One was a Pharisee, a good man, consecrated to the religion of the Law, living up to the highest moral standards he knew. The other was a tax-collector, a man who was despised by his fellow-Jews because he worked for the Roman government, a man who probably neglected most of th religious rituals, ignored much of the Jew ish Law, even disliked himself.

The Pharisee stood *by himself* an prayed this way: "God, I thank thee tha I am not like other men, men who wron their brothers within the limits of the Law men who wrong their brothers by break ing the Law, men who commit adultery or even, for that matter, like this publica standing here (a miserable specimen o humanity). I fast more than the Law re quires. I give 10 per cent not only o certain earnings but of everything I have.

The publican, standing afar off, knev that he was a disgrace, had only one thin for which he could hope to ask God Without lifting his eyes he asked, "God b merciful to me, a sinner."

JESUS' COMMENT on the two men i that the publican was justified in God sight rather than the Pharisee. *Justifie* here means that he received God's bless ing.

What, to God, was the essential differ ence between these men? The publica was dissatisfied with himself. He knev he needed God. He came to God fo help. God could help him.

But the Pharisee was satisfied wit himself. He did not realize his depend ence upon God for salvation. He did no come to God for help. God could no help him.

Elsewhere Jesus said, "Blessed are th poor in spirit" (like the publican), "fo theirs is the kingdom of heaven." Bu men who think they can rely on then selves and not God cannot be justified.

he last verse possibly does not belong
e parable. It is a popular saying of
s that has been attached here by some-
(perhaps Luke), because it seemed
opriate. Note that it appears in Mat-
v 18:4, 23:12, and in Luke 14:11 as
as here.

here is nothing wrong with thanking
d for his help. There is everything
ng when we become satisfied with our
goodness. There dare be no smug-
s, no complacency, no self-sufficiency
Christians.

ESUS WAS NOT CONDEMNING all Phar-
s by this parable, only "certain" ones.
m other sources than the Bible we
n that many Pharisees were conscious
self-righteous group within the party
opposed it. There were also many
-pharisaic Pharisees.

et us take a brief look at the various
gious parties of Jesus' time.

The Pharisees were the educators. They
ght in the synagogue schools. They
eved that both the oral and the written
s were sacred, and they tried to keep
ish religion free from foreign influ-
es. They believed in angels and de-
ns, in the resurrection of the body, and
a future life. The Pharisees were men
deep piety. They were popular leaders.

The Sadducees were the political lead-
The high priest was a Sadducee. This
ty was generally friendly toward for-
n customs, especially Greek. They be-
ed that only the written law of the
ntateuch was essential, and they denied
resurrection of the body. The Sad-
cees were not popular, because of their
mpromising with the Romans.

The scribes and lawyers took care of
nuscripts. They painstakingly copied
d preserved the valuable scrolls of the
w. They also read and explained the
nuscripts.

The Apocalyptists concerned themselves chiefly with the end of the world. They believed that they could foretell the future by analyzing the past and present trends. They proclaimed a Messianic kingdom in which rich and poor would be equal. Therefore they were a popular party with the poor. They were prophets to the people, encouraging them when they were persecuted. Apocalyptists were broadminded enough to include other nations and peoples in their religious thinking. They followed the spirit of the Law, were not overly concerned with details.

The Zealots were national and religious fanatics. They were the ones who constantly pushed for a break with Rome. Many were cruel and bloodthirsty. All were eager to fight as soon as the Messiah came to lead them. Some authorities think that Judas may have belonged to this party.

The Essenes were interested in the essentials of living. They discarded society's artificial standards, glorified the simple life. Many lived in the wilderness, pooling their possessions and sharing equally. John the Baptist may have been an Essene.

The Pietists were in some ways similar to today's Quakers. They obeyed the "inner light," concerned themselves with a religion of the spirit.

The average Jew did not belong to any of these parties. He was religiously much as we are. He obeyed the more important laws, took part in some rituals, was religious after a fashion, left most of the churchly practices up to the leaders.

Jesus did not belong to any of the above groups. He was unique. His way demanded more than the best of all other parties. He founded a church—a church for sinners who know how much they need God, who seek him and are found by him through Jesus.

Personal Problem Clinic

Dealing with prejudice

QUESTION: I am 22 years old, a recent college graduate. I am engaged to a fine young man—a classmate. John's parents came from Europe. They are all excellent people and belong to our church. But, because they have a foreign background, my father is opposed to my marrying John, and he insists that the engagement be broken.

Father's prejudice against John's particular national background stems from an unfortunate financial transaction which he had with a couple of that nationality a number of years ago. He has a feeling that everyone of that background is a lowdown crook and decidedly inferior.

Dad's attitude is so biased that I just cannot go along with it, though I owe him a great deal—especially for seeing me through school.

REPLY: Yes, you owe your father much, but he also had an obligation to you as your parent. Your obligation is not to be ignored, but there may be numerous ways to express it—permitting him to determine whom you are to marry is not one of them.

Be sure in your own thinking that you are satisfied with your engagement, that you have considered all angles, and that your fiance is the partner to whom you can give undying devotion and loyalty.

Then talk the whole matter over with John and decide upon a tentative course of action looking toward marriage. A friendly candid talk with your father and mother will then be in order. Do whatever you can honorably do to humor your father, meeting him at an oblique angle. Perhaps you can enlist your mother as an ally. It may be that some delay would provide a cooling-off, face-saving opportunity for your dad. But make your own decision and be ready to stand by it—even through high water. If the situation warrants, bring John into a discussion with your parents, but don't do it if you feel there may be a stormy session.

Then proceed with your plans, and ; through with them. Always maintain readiness for reconciliation and harmo with your father, and encourage John do the same. It is almost certain th sooner or later your father will discov the injustice and impracticality of his a titude and will modify it. Be ready meet him half way and help him to chan without too much embarrassment. In t meanwhile stand your ground.

I don't know

QUESTION: So often when Joan and Ma ask me questions I have to say, "I do know." This has occurred so frequent that I am disturbed. Is it possible that n continued confessions of ignorance m weaken or destroy the children's confiden in me?

REPLY: "Circumstances alter cases." your "I don't know" carries with it t element of unconcern or carelessness, t youngsters may feel the lack of intere They may feel "let down" or disappointe A kind of resentment could result.

But that need not happen. You co say, "I don't know, but let's find out." you invite the children to co-operate seeking information there will be no le ening of respect, but rather as increas confidence in you.

Character

QUESTION: At what age can character said to be full and complete?

REPLY: At no age. Human life is like anything else in the world—it ne completes the development of its pot tialities. William James once remar that we never use more than 10 per c of our potential powers. No matter h far character development has gone, possibilities which lie beyond are boundless.

—EARL S. RUDISIL

Defense of Infant Baptism

...tism in the New Testament. By Oscar Cullman. Translated by J. K. S. Reid. Henry Regnery. ...ges. $1.50.

This book offers the most intelligent, biblical, and convincing defense of infant baptism known to the reviewer. The findings of the Reformed professor at the University of ..., Switzerland, may be summarized in the following propositions:

1. We cannot prove with exact certitude that infant baptism was *practiced* by the ... church. 2. Much less can it be proven that the children of Christian parents were baptized upon reaching maturity (the ...tice of the modern Baptists and others). ...e *can* prove that infant baptism was a ...l application and consequence of the ...of the early Christians.

3. For baptism is primarily an act of *God,* ...endent of and prior to man's faith or ...n. It derives its strength as little from ...ssent or faith of man as does the cross ...nrist. 5. By baptism, God incorporates ...into the body of Christ. It may there... be compared to naturalization. 6. *After* ...sm, faith is required as a response on ...art of man. Being baptized, we must ...on ourselves dead unto sin and alive ...God."

7. *At* the baptism, faith is required of the ...h performing the baptism. The con...ation will pray that God may complete ...miracle of baptism in the candidate and ...porate him into the body of Christ. ...ut the congregation cannot conscien...ly pray for the candidate, unless there ...me indication that he will answer God's ...f baptismal grace with his faith. In the ... of infants, the presence of Christian ...nts is such an indication. In the case of ...s, their faith *before* baptism serves the ... purpose.

9. ...he New Testament, being primarily con...ed with mission situations, stresses faith ...re baptism. But neither the faith and ...ession of an adult candidate for bap... nor of course the possession of Chris... parents, guarantees his future faith and ...everance *after* baptism. They are only ... which justify the church in administer... ...tism.

10. The New Testament regards baptism as the "circumcision of Christ." The rite itself was borrowed from the Jewish practice of proselyte baptism. Circumcision as well as proselyte baptism was administered to infants. 10. A comparison of the story of Jesus blessing the little children with baptismal stories in the New Testament suggests that the former bears on the question of infant baptism.

U. S. LEUPOLD

Waterloo, Ont.

Ceylonese Proclaims Christ

That They May Have Life. By Daniel T. Niles. Harper. 120 pages. $1.50.

Here is a book that shines like a beacon light through the foggy night. It is a remarkable combination of meaty theology and soul-stirring exhortation. The author's intention was to present a statement on evangelism as it is rooted in missionary theology. His analysis of the Gospel, its relevance to our world's whirling confusion, and the task of the Christian evangelist in the non-Christian world, is both a profound and a ringing message for our times.

First things are put first in this little book! God is not argued, rather Christ is proclaimed. Our task is not defined as a job of measuring up to God's demands, but rather a surrender of our wills to His. "The Sermon on the Mount is more a statement of what will happen to a man when he allows Jesus to get hold of him, than a statement of what a man must do if he is to follow Jesus." Truth is not a set of precepts to be learned; Truth is a living Person. Hence truth and goodness are one and form the motivating fuel which makes our life move.

And all of this would be significant enough if it came from an American, but Daniel T. Niles is Ceylonese, and his most telling chapter is the last in which he finds Oriental religions singularly incapable of speaking to the rising nationalism of the East, whereas Christianity, bringing to the world a living God of history, can demonstrate meaningfully that the same God who delivered Israel out of Egypt also brought forth the Philistines from Caphtor and the Syrians from Kir! ROBERT PAUL ROTH

Red Wing, Minn.

Church Celebrations

Great Catholic Festivals. By James L. Monks. Henry Schuman. 110 pages. $2.50.

This volume is the sixth in a series of ten books to be published by the Henry Schuman Company on the general subject, "Great Religious Festivals." *Great Catholic Festivals* is written by a Jesuit scholar for popular consumption and covers the major festivals of the Roman Catholic Church. Four of the festivals are common to all of Christendom, Christmas, the Epiphany, Easter, and Pentecost. The remaining festivals, the Feast of *Corpus Christi* and *The Assumption of the Blessed Virgin* are, of course, peculiar to the Roman Church. The historical background of each festival is briefly sketched.

The physical make-up of the book is attractive, with easily read print. The photographic illustrations chosen by the author are disappointing. Readers of THE LUTHERAN will find some interesting information on the commonly accepted festivals of Christendom. Protestant curiosity about some of the rites and ceremonies peculiar to the Roman Church will be satisfied, although most will fail to understand why Roman Catholics like processions and parades.

The average reader will perhaps pause to consider the origin of the Feast of Corpus Christi, noting the relationship of a dream of an Augustinian nun in the thirteenth century in which she saw a fragmented moon and interpreted this to mean the neglect of the Eucharist. Few will be notably impressed by the account of the origin of the Feast of the Assumption of Mary. We wonder wh the Roman Church can be evasive about th "visible return" of Christ and so certa about the Assumption. RAYMOND MILLI

Funkstown, Md.

Old Commentary Reprinted

Lange's Commentary on the Holy Scriptur (re-issued). Zondervan. 24 volumes. $3.9 each. (Psalms, Isaiah, Ezekiel-Daniel, $4.9 each.)

This monumental work produced und the supervision of the 19th-century Germa theologian and Bible scholar John Pet Lange has been an important resource f Bible students for nearly 100 years. Wr ten largely by Dr. Lange himself, with th aid of other eminent German university a seminary professors, it covers the entire Bib with careful scholarship. Its division in critical, doctrinal and homiletical notes ad to its usefulness.

The present edition is an exact re-issue the original translation made under t editorship of Philip Schaff, who also pr duced the noted Schaff-Herzog Encycl pedia of Religious Knowledge. The prefa to one volume states that its publication w delayed by outbreak of the Civil War!

No one can deny that Biblical scholarsh archaeology, and the study of ancient man scripts has progressed during the past ce tury. What then seemed startlingly radi now appears ultraconservative. This kind re-issue without revision therefore lea something to be desired.

Volumes are being issued at the rate one each month, with the entire work sch uled to be off the press by November 19 A. P. S

Expository Thoughts on the Gospels. By J. Ryle. Zondervan. 4 volumes. 2290 pag $19.75.

An out-of-print commentary on the f Gospels, written by the Anglican bishop Liverpool who died in 1900, has been rep lished to help pastors in preparing sermo There are lengthy and rather pedestr "thoughts" on each verse.

OVERSEAS

ERMANY: Bethel-Bielefeld. July 3.— E SUNDERIN," a film praising suicide and harp contrast to the Christian view of has been protested against by church des. There were demonstrations at its night. These demonstrations were re-ed in various towns so that in several s the police had to take action. In one n in South Germany, both the Protestant the Roman Catholic congregations re-ed not to sound the church bells during time this film was shown.

he *Evangelischer Pressedienst* wrote nst this "Church Bell Strike," warning r places not to employ the same method. s meant a misunderstanding of the mean- of church bells, it was said. Bells are g to call the people to adoration and ver. They must not be turned into a ns of protest and create by their silence eeling of protest. Church bells are not right means of protest against immorali-

A COMMITTEE of representatives of church nizations is planning to choose every nth "The Film of the Month" and to pub-e the choice. Thus they want to interest rch members in good films and encourage onsible producers to give good films of stic integrity greater consideration.

CHURCH LEADERS conferred recently with resentatives of sports organizations to uss the question of scheduling public es Sunday mornings, without regard for church services which are held at the e time. This forces young Christians to ose between church and sport.

Another subject of discussion was the dily growing football pools. The church ple said that the church would never ac-t money out of the football pools even he idea was to use it for relief work. church does not want to become an ac-sory to the stimulation of the gambling sion.

GEORGE ORWELL'S novel "1984," with its vision of a totalitarian world of 1984, has caused a great stir in Germany. The German reader's interest is great because he finds on almost any page some passage which recalls to him the methods of the Nazi regime.

Will things really be like that in 1984? To this question Dr. Hermann Ehlers, leading personality in German church life and president of the Bonn Parliament, answers: "We cannot tell. But there is a great danger that the whole world will go this way of madness. Therefore, to fight this danger, a moderation of methods, and lenity in the choice of means would be inappropriate. Here one has to take real decisions. Either the world is ready to acknowledge that man is God's creation and gets his dignity and thereby the meaning and direction of his life from God; or the world will finally become the victim of power for power's sake. It will depend on us too what Germany and the world will be like in 1984!"

DURING THE Nazi regime, Christians of Jewish descent were forced to have Jewish forenames, like Israel or Sarah, to mark them as Jews. Now several churches in Germany have ordered that these forenames be struck out from the church registers. A similar regulation has been made by the state authorities.

RECENTLY A GROUP of Protestant ministers visited the Opel works, biggest German motorcar plant, near Frankfort on the Main. This visit was meant to give the ministers an opportunity to get acquainted with the conditions of life of the workers, part of whom are their parishioners. Members of the Rhine-Westphalian Theological Seminary recently visited industrial plants in the Ruhr district, went down into pits, and studied the life of the miners. Many miners live in camps of huts, the housing shortage being still very acute. This trip gave the students a real understanding of the conditions under which their future parishioners have to live and work. —FOCKO LUPSEN

MOVIES

FAMILY

THE FROGMEN (*20th Century Fox*). An Underwater Demolition Team devoted to the memory of its late commander learns to respect and admire his successor by working with him on their hazardous missions.

Because the underwater "Frogmen," equipped with goggles and foot fins, represent a little known branch of combat, and because of the incredible courage and precision of their teamwork, this account of their functions and duties will hold old and young alike. Episodes which show the swimmers at work—the reconnaissance of heavily mined waters surrounding enemy-held islands, the subsequent destruction mission, the blowing up of a Japanese submarine pen—all are occasions of the greatest visual excitement, reaching their height in superb underwater photography. A simple plot serves to tie together the more absorbing scenes of the men in action. Dialogue and musical background are effectively held to a minimum.

EXCUSE MY DUST (*MGM*). In an age of fast transportation and supersonic speed, it is hard for most of us to realize that a little more than 50 years ago an automobile was not a common vehicle. We find in the story enacted in *Excuse My Dust* a good reconstitution of that time and some of the possible situations attending the introduction of the "gas buggy."

At the close of the last century, a small town young man (Red Skelton) with a mechanical bent was always attempting to invent new types of machines. Only his mother and his girl friend (Sally Forrest) believed in him—and the latter has some doubts. After many misfortunes he succeeds in building a "gas-mobile" which runs at 15 miles an hour, wins in a race against the greatest odds. With the prize money the winner plans to marry the girl and fulfill his dreams for a future in which horseless carriages will run swiftly.

This gay comedy with music is entertaining, possessing a lively plot and many h morous situations. There are excursions in "what might happen" when past and prese meet in imaginative sequences. Several plea ing songs are introduced, and a picnic, hayride, a bathing party, and the firema ball are part of the community's pleasur which all enjoy together. *Excuse My Du* will provide hearty laughs for the who family.

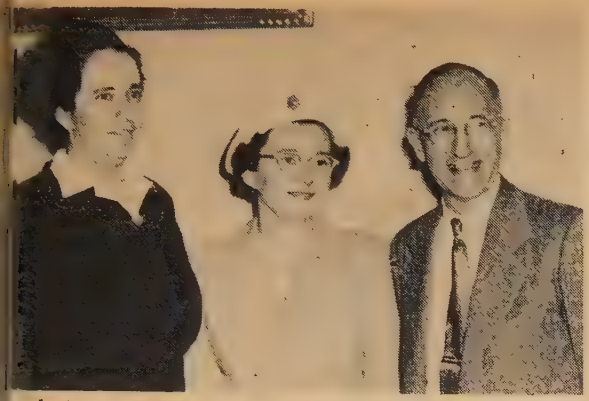
ADULT AND YOUTH

NIGHT INTO MORNING (*MGM*). Ov whelmed by grief when his wife and son a killed accidentally, a college professor go tragically to pieces. Surrounded by syr pathetic friends but without adequate spi itual resources, he tries to deaden his em tions by drinking, and eventually pla suicide. This social drama of a man's d generation and ultimate regeneration fac reality with sympathy and keen understan ing. It is emotionally stirring but does n stoop to sentimentality. It does not excu any human weakness but upholds a hi standard of integrity. Ray Milland inte prets the professor's role with dramatic i tensity and convincing sincerity.

ADULT

STRANGERS ON A TRAIN (*Warner*). Af being drawn into a club-car conversation a prying stranger, a famous tennis play learns upon the violent death of his estrang wife that he is committed to a sinister b gain-in-murder with a psychopath.

Mounting suspense and cumulative h ror mark this grisly chiller in the best Hitc cock tradition. All of the director's tric and techniques are brought to play as ea situation takes its toll in gasps right to t whirling climax. Suspense piles up in a che amusement park, a dowager-filled recepti a frantic tennis match and the crash of runaway carrousel. Accent is on the i minence of violence rather than viole itself.



ia Assignment

trio of United Luther- leave early this fall bbably the first of Octo-) for assignment on the ha mission field. hey are: Sister Elizabeth stler, called by the Board of Foreign Missions as dean of the Andhra Christian College, and Mr. and Mrs. J. Godfrey Haywood, who are to serve as printer-advisors at Lutheran Press, Guntur.

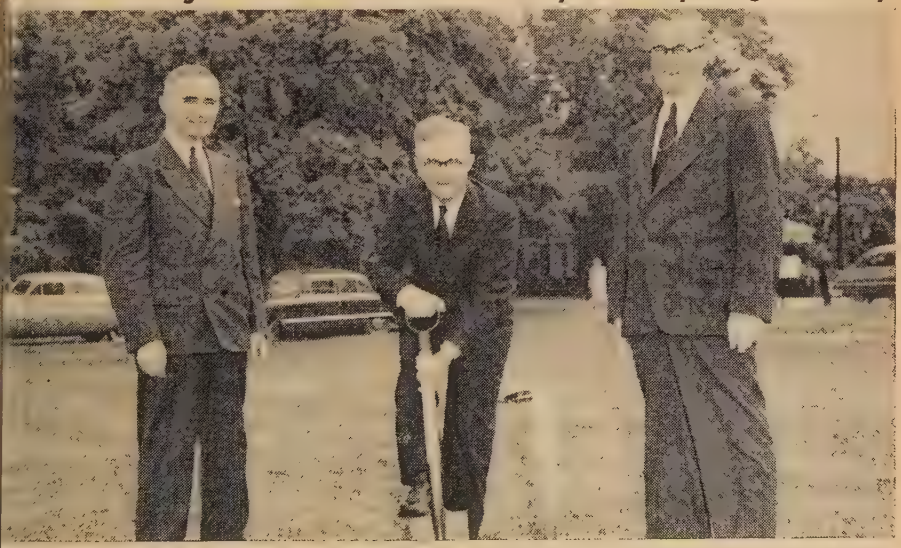
Sister Elizabeth entered the diaconate last September, was invested this May and will be consecrated at the Luther League of America convention in Iowa City this month. Prior to entering the diaconate, she was a high school teacher in Ohio public schools, and also served a time as parish secretary at Holy Trinity Church, Canton.

The Haywoods are members of Messiah Church, Sea Isle City, N. J.

Stickman Puppets

Dr. Paul Luther Wetzler, pastor of Salem English Church, Minneapolis, Minn., and originator-author of the "Mr. Stickman" series of stewardship pamphlets for

roundbreaking for New $250,000 Dormitory at Gettysburg Seminary



Abdel Ross Wentz, retiring president of Gettysburg Seminary, does the honors in breaking first und for new $250,000 dorm soon to be constructed at southern end of campus. Waiting their ns at the spade (same one used to break ground for the Church of the Abiding Presence in) are Seminary President-elect Harry F. Baughman (right) and Dr. Chester S. Simonton, sident of the board of directors (left). Dorm is expected to be completed for 1952-53 term

Sunday schools, is developing a puppet show using the same characters. Purpose is to help youngsters "practice the Christian religion."

The first of the series of plays is entitled "Mr. Stickman Rides Again" to be followed by "Mr. Stickman Talks in Church." Miss Leora Gammelgaard, parish worker of Salem Church, is the associate in the production of scenes and characters.

Wheelchair Mission

Ever since Pastor Fred Bloch walked into an Oklahoma City auto-parts salesroom to ask Laymen Alfred Parduhn "what are we going to do for our youth?" First Church Luther League has had growing pains.

The layman didn't have a ready answer for his pastor's query, for his wife, Helen, had been a wheelchair invalid for 14 years. It wasn't easy getting her to all the church services she wished to attend; Al and their son, Phil, had to carry her everywhere.

But when the Parduhns talked the matter over at supper, it was decided that maybe Helen (*see cut below*) would enjoy being a League sponsor.

In rapid order, interesting programs, outdoor meetings complete with hamburgers, wieners, waffles, recreation and rides in Al's new Chevvy produced a spirited youth organization. All activity seemed to center around the Parduhn house, where executive committee, business and social meetings were held frequently. Leaguers began studying the Bible, attendance kept picking up even with summer on top of it; weekend camps were planned, the spirit radiated into the whole district.

For the first time in the congregation's history, students have been attracted to Lutheran colleges. Three Leaguers have just finished their first year at Midla College; two attended Olaf. One is entering t ministry, another social ser ice, another will become medical missionary . . . because of a mission from wheelchair!

Million Dollar Plans

T. Norman Mansell, pre ident of the Church Arch tectural Guild of Ameri and probable designer more Lutheran church than any other U.S. arch tect, has been approved the man to design Witte berg College's new millio dollar chapel-library.

Paying his first offici visit to the Springfield ca pus last week, he told c lege authorities he plans chapel for "this specific fur tion and location—conceiv to be a part of this campu personality!"

Mr. Mansell's drawin show a structure in a co temporary architectural sty but one which "scrupulous

SPONSOR PARDUHN
. . . from a wheelchair

ARCHITECT MANSELL, PRESIDENT STOUGHTON
. . . a new facet for Wittenberg's personality

s anything different just
ne sake of being differ-
The design proposes a
ing that will "symbolize
luther's and Lutheran-
religious philosophy."

bei Appointed

. Frederick R. Knubel,
dent of the New York
d and a member of the
utive Board of the
ed Lutheran Church,
been appointed Knubel-
r lecturer for 1952. The
s of addresses, to be de-
ed at five strategically
ed spots throughout the
A, will deal with some
e of pastoral counseling.
. Knubel is the seventh
urer in the series which
n in 1945. Other
chmen who have pre-
d him include Drs.
on Harlowe Greever
5), Clarence C. Stough-
(1946), Joseph Sittler,
1948), Harry F. Baugh-
(1949), Oscar W. Carl-
(1950), and Edward
Horn, III (1951).

LECTURER KNUBEL
. . . five strategic spots

BRIEFLY SPEAKING

When a Philadelphia Sunday school teacher attempted to review the previous Sunday's lesson on *Forgiveness of sins*, she asked her class of juniors "What is the first thing we must do before we can be forgiven of our sins?" After a period of silence, one youngster offered his answer: "I guess we'd have to sin first."

Frequently, Eleanore Gillstrom, in charge of "Sunday School by Mail" for the Parish and Church School Board in Canada, corrects lessons submitted to her by her pupils. Recently, she had a "run" of "boners" that included: "Lord, now lettest Thou thy servant depart in space . . .", "Go ye into all the world and preach the gossip of every creature . .", "Isaac's mother and father were Abraham and Sahara," "Jacob and his family lived in Canada," and "I pray Thee, Lord, my soil to keep!"

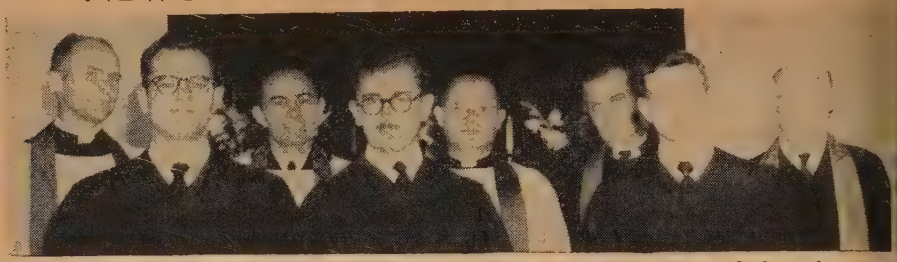
A young three-year-old (of Fox Chase, Philadelphia, Pa.) announced to a visitor in his home that he had started—and loved—his "bubble school." After considerable questioning, the visitor finally realized the youngster was talking about Bible school!

Mrs. George Anderson, an instructor in the Daily Vacation Bible School conducted by Redeemer Church, Atlanta, Ga., claims the biggest compliment (and thrill) she's ever received was a question asked of her by one of her pupils: "Were you ever a missionary?"

A Vacation Bible school conducted at St. Barnabas Church (Charleston, S. C.), reported an enrollment of 109, with an average attendance of 101.3 for the two weeks. Fifty-six youngsters were perfect attenders!

At Salem English Church, Minneapolis, Minn., 311 were enrolled in the daily vacation Bible school. Two offerings netted $303.05; ten per cent was forwarded to a fund started by Dr. George B. McCreary for the purchase of two cars at the Rocky Boy (Mont.) mission among Indians.

The Missouri Synod will spend three-quarters of a million dollars ($750,000) to present the largest Protestant religious television series ever produced. That's the word of Missouri Synod Public Relations Officer Oswald C. J. Hoffman, speaking at a June 21 Milwaukee (Wis.) meeting of churchmen.



Virginia Synod Ordains Three in Parrottsville (Tenn.) Service

Three non-Virginian United Lutheran seminarians were ordained by the Virginia Synod in serv conducted in Salem Church, Parrottsville, Tenn. They include: front row, left to right, Willi Kinser, of host church (Roanoke College-Southern Seminary); Guy R. Ritter, of Immanuel Chur Bluefield, W. Va. (Roanoke-Philadelphia); and James Robert Crumley, of Silver Grove Chur Bluff City, Tenn (Roanoke-Southern). Participating were (back row): Pastors Frank Roof, R. Hon Anderson, (Synod President) J. Luther Mauney, Paul L. Royer and W. C. Davis

MIDWEST SYNOD

L'Heureux Ordained in Home Church

LOUIS L'HEUREUX was ordained by the Midwest Synod in his home church (First, Oklahoma City, Okla.) on June 3 (*see cut below*). Pastor L'Heureux has been called by the Board of Foreign Missions to serve in Japan. He and his wife will study one year at Yale, learning the language and culture of Japan in preparation for his services there. This summer he is serving as supply pastor at Christ Church, Wisner, Nebr.

FLOODS, HIGH WATER, storms and hail visited the Kansas-Nebraska area during June.

So many bridges were washed away, th counties are unable to replace them fr appropriations and have asked for state a Many of our Lutheran laymen, as well pastors worked for days to help with t "cleaning up." Pastor Fred Henkel, missi developer at Great Bend, Kansas, spent s eral nights with other citizens of the city piling sandbags to keep water out of to

AT DAILY vacation Bible school at John's, Russell, Kan., 204 were enrolled.

FIRST CHURCH, Oklahoma City, has c verted a six-car garage into a beautiful m ern "Youth Center" for all types of recr tion for youth.

WHEN LUTHER LEAGUERS of the North Districts met for a week of Bible Camp June, about 60 Leaguers participated. T Rev. Gerhardt Gieschen, Central Luther Seminary, conducted the Bible study ho Leaguers of Oklahoma and Texas will m at Camp Murray, Okla., the first week August for their annual Bible Camp. Earl Rudisill of the Parish Education Boa Philadelphia, and Prof. Gerald Strickl Midland College, will be guest speakers.

ST. JOHN'S CHURCH, Yutan, Nebr., c brated its 50th anniversary recently.

Pastor Christian Rautenstrauss, Hoisi ton, Kansas, after serving synod for o 41 years, has retired. He and his wife v make their home at Denver, Colorado.

RECENT HEARINGS of the Nebraska Liquor Commission, Pastor Walter Pender, appeared to testify to the of proper control and enforcement of laws. The commissioners assured the they would co-operate. It has already ed in closing some Sunday taverns.

NGELISM was stressed at the conven- f Sunday schools of the Nebraska and est Synods of Southeast Nebraska held nson June 24. Prof. G. Strickler, Mid- College, and Prof. G. Gieschen, Cen- eminary, were guest speakers. Mr. R. of Auburn was elected president.

LORIN J. WOLFF

NEW YORK

ique Memorial Fund Established

W YORK CITY—A project, unique in h annals, is being sponsored by mem- of Good Shepherd Church, in near-by ernon as a memorial to a former pas- he late Rev. James Berg. To be des- d as "The Pastor James Berg Memorial " the project will be the raising of 0 to set up mission chapels in India Pastor Berg, United Lutheran clergy- mayor of Mt. Vernon, and civic leader, planned to devote his lifework before g over his first pastorate in the com- y in 1902.

Officials in charge of the fund explained e reasoning behind the selection of India apels: ". . . (it) seems most appropriate . to build a memorial chapel in India, ere the need is great. This is especially ting since Pastor Berg's name was sug- sted for India during his (Philadelphia) minary days; and although he did not go ere, he kept a lively interest in the prog- ss of the mission church in India and re- ized his zeal for missionary work by estab- hing many (over 30) mission churches in is country."

tor Berg was active in both church and nunity affairs; he served as pastor of the Vernon congregation from 1902 until ; he supplied pastorates in New York and Brooklyn between 1918 through

BOXER

story of the week

OUTSIDE the challenger's dressing room 25,000 throats roared impatience for the bell that would start the bout to determine the heavyweight boxing champion; inside sports writers ringed Jersey Joe Walcott as the seconds taped the fighter's hands for the contest in Pittsburgh's Forbes Field.

"How do you feel now?" asked a scribe.

"This is it," said Joe quietly. "I'm not a young man anymore. Either Ezzard Charles goes or I do; I'll never get another chance at the title . . . this is the fifth time!

"But," the challenger sighed, "I thank God every day for being good to me in so many ways besides the five opportunities to fight for the heavyweight crown. I have a wonderful wife and six children. I have a fine home, money in the bank, and every one of us is in good health. What more can a man ask than this?"

For a moment, there was only the scratch of a score of pencils . . . then the writers rushed for their ringside seats. Silently, Joe's manager and his seconds went out, quietly shut the door. Alone for a moment, Joe bowed his head . . .

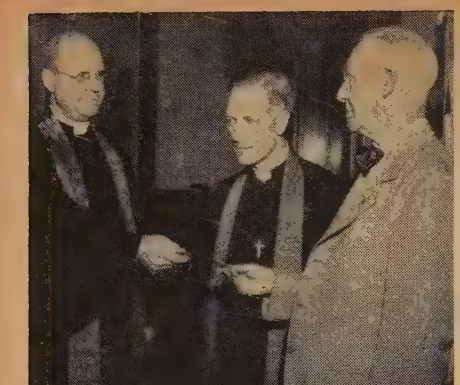
THIRTY-SEVEN minutes later, 28,272 fans went wild as a Walcott left hook dropped Champ Ezzard Charles to the canvas. Ten seconds later, a new champion was born.

The ring filled so rapidly with photographers, radio and TV sportscasters that TV-man Bill Corum had trouble getting to the new champ. Finally, he shouted to a gasping Joe: "What are your plans now, Joe?"

Breathing hard from 19 minutes of heavy exertion, Walcott looked towards a battery of television cameras, said:

"I'm going to dedicate my life to the kids of America. Each Sunday, I'm going to visit Sunday schools that'll let me, and urge young people to get on God's side. If God's on your side, He'll see that you win once in a while!"

DICK SUTCLIFFE



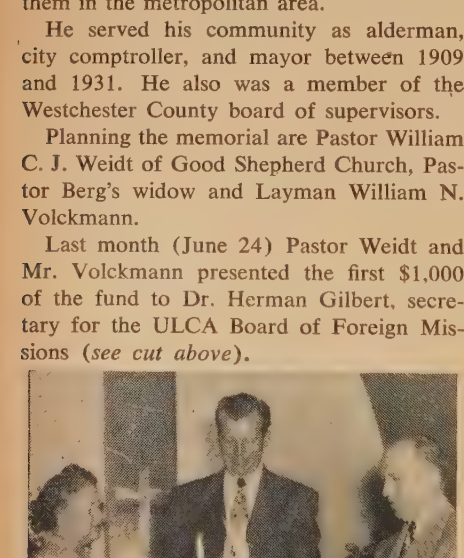
Dr. Gilbert, Pastor Weidt, Mr. Volckmann

1922, was superintendent of home missions of New York Synod from 1922 until 1929, establishing 30 new congregations, most of them in the metropolitan area.

He served his community as alderman, city comptroller, and mayor between 1909 and 1931. He also was a member of the Westchester County board of supervisors.

Planning the memorial are Pastor William C. J. Weidt of Good Shepherd Church, Pastor Berg's widow and Layman William N. Volckmann.

Last month (June 24) Pastor Weidt and Mr. Volckmann presented the first $1,000 of the fund to Dr. Herman Gilbert, secretary for the ULCA Board of Foreign Missions (*see cut above*).



Culver City flame (see Home Missions)

HOME MISSIONS

OREGON: Pastor Roderick Anderson ha begun work in the new field at Klamat Falls.

FLORIDA: The area designated "South side" St. Petersburg has been approved b the Board of American Missions for surve and development. Pastor Francis I. Fesper man, organizer of Our Saviour Church Gainesville, has been assigned to the fiel

CALIFORNIA: Dr. Edward Valbracht, wh "retired" in California Synod after man years of service in the ministry, is organizin Ascension Church, Baldwin Park. There ar already 100 charter members on the rol Pastor Valbracht has served Grace Church Alhambra, and Bethany Church, Norco, sinc his "retirement."

IDAHO: Mission Developer Homer Berne arrives in Boise early next month to d groundwork on what is hoped will be th ULCA's second Gem State mission.

GEORGIA: Pastor Paul Schrope, for merly of Third Church, Louisville, Ky., ha arrived in South Macon with his objectiv the organization of a new mission of Georgi Alabama Synod.

CALIFORNIA: A new church was dedi icated July 10 by members of St. James Church, Richmond, and Pastor Carl Moye The building was erected by the Church Extension Department, California Synod.

NEW YORK: The late Pastor James Berg former superintendent of home missions fo the New York Synod, is currently being me morialized in a unique manner—establishmen of a fund (see New York City news, page 39 to build mission chapels in India.

CALIFORNIA: When Grace (mission Church was organized in Culver City fiv years ago, a 20-year mortgage was secure in order to construct the church building payments didn't start until 1948. Recentl three years after beginning to amortize, cha ter councilmen burned the entire note! (Se cut at left.) The growing congregatio must soon seek a larger place to worshi reports Pastor William Blough.

OHIO

...side Reports High Registration

...LUMBUS—The highest registration in ...ears and the next highest in the history ...e school marked the 30th annual Lake-...Summer School at Lakeside-on-Lake Ohio, July 1-8. *1,153 adults, young ...de and children were enrolled!*

...e school, one of the most complete in ...LCA, repeated its laboratory school, ...led 164 children in nursery, beginners, ...ary and junior departmental work. This ...l serves both as a school for the chil- ... and an opportunity for observation on ...art of teachers and leaders of children. Other departments include a school of ...issions, leadership training, pastor's semi-...r, Bible study, several general interest ...oups and a youth program enrolling 450 ...ung people of high school age.

...EMBERS of the faculty from outside the ...d included Dr. L. Ralph Tabor, chap- ... the Rev. Louis Valbracht, Bible hour; ...G. Elson Ruff, the church family; the ... J. Obert Kempson, pastoral counseling ...mental health; the Rev. Donald Wilson, ...n missions; Mrs. C. W. Baker, Jr., mis- ...; the Rev. John Mangum, leadership ...ing and youth convocations; Mrs. Mabel ...er, leadership training. A total of 38 ...d in leadership capacity. Dr. W. E. ...ley was director of the school.

...EMBERS OF ST. JOHN'S CHURCH, Findlay, ...ntly dedicated a new two-manual organ ...chimes, a memorial to the parents of Harry Flater. The congregation there- ...ompleted a $24,000 improvement pro- ...n that included a new parsonage, con- ...ng the old parsonage to a parish hall ...redecoration of the nave.

PENNSYLVANIA

...men Assume LWA Responsibility

...LLENTOWN—The Women's Missionary ...ety of Holy Trinity Church, Catasauqua, ...med the full responsibility of raising the ... congregational quota for Lutheran World Action. At the annual meeting of Holy Trinity several weeks ago, the society reported it had raised $459, or 116 per cent of the quota.

Mrs. Edith Claire Mumper, dean of Marion College (Marion, Va.), has accepted appointment as full-time parish worker at St. Paul's Church, Allentown. Mrs. Mumper, whose husband, the late Dr. Harold Mumper, was editor of the Parish and Church School Board, begins her duties Sept. 15.

A SPACIOUS three-story brick dwelling adjacent to the church has been given to St. Paul's Church, Catasauqua, by James W. Fuller, IV, will be available for occupancy this fall. Mr. Fuller is not a member of St. Paul's, but a life-long friend of the congregation. The church has decided to convert the structure for use as a parish house and church school, with the hope of having it ready at the time of the 100th anniversary next June.

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Wildwood-by-the-Sea, N. J.
Atwood T. Smith, Pastor
Schedule of Services:
June 24th to September 2nd
Services
8 a.m., 11 a.m., and 7:30 p.m.
Church School at 9:45 a.m.
Your Church by the Sea invites you

CHRIST CHURCH, Hellertown, has voted to acquire a house on Saucon Street, immediately east of the church for use in meeting expanding needs of the Sunday school.

THE BROTHERHOOD of the Allentown Conference held a "Fifth-Sunday Rally" July 29, in New Jerusalem Church, Lower Saucon, Leithsville, with Dr. William Seaman, of Souderton, as speaker.

THE REV. HERBERT F. GERNERT, JR., was ordained June 10 in St. Michael's Church, Allentown, by the Rev. Carl Neudoerffer, president of the conference. Pastor Gernert, son of St. Michael's organist, has entered the army chaplaincy.

Three new pastors have started their work in the Allentown Conference this summer. THE REV. FRANK FLISSER, former pastor of Christ Church, Trenton, N. J., is new associate pastor of St. John's Windish Church, Bethlehem. THE REV. PAUL KIDD comes to St. Paul's Church, Easton, after serving five years at Bethany Church, West Reading. THE REV. WALTER WAGNER, former pastor of Stone Valley Parish, Dalmatia, begins his duties Aug. 1 as new pastor of St. Paul's Church, Fountain Hill, Bethlehem.

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PENNSYLVANIA

Community Fights Sunday Race Trac

WILKES-BARRE—Gilbert used to be a qu little community nestled among the hills Pleasant Valley (Monroe County). But du ing recent weeks its tranquillity has be shattered by the building of an auto ra track located within about 30 or 40 feet the local Reformed church and about 2 feet of the Lutheran church. Strenuous forts by the congregations to prevent t building of the track were futile. Races a now being run every Sunday afternoon wi the result that the track has become explosive community issue.

During the week of the first Sunday ra drivers who participated were arrested State Police and fined by a local Justice the Peace. Latest development in the situ tion is a Bill of Equity filed against the pr moters by the two congregations. Co munity organizations have rallied to supp the churches in their fight.

There's plenty of dust and noise filling t air of Pleasant Valley these summer da and Gilbert isn't the peaceful little place used to be!

ONE HUNDRED FIFTY LAYMEN and past met at Camp Greenwood, Hauto, on Ju 30 and July 1 for the second annual Luther Laymen's Retreat sponsored by the Wilk Barre Conference Brotherhood. Retre chaplain was Dr. Arthur G. H. Getz. Ther of the convention was "Venture in Faith Dr. Martin Heinecken of the Philadelph Seminary spoke on "Venture in Faith Through Local Congregations." Dr. P C. Empie addressed the men on the wor wide implications of the theme with part ular reference to Lutheran World Acti

THE 100TH ANNIVERSARY of Zion Chur Dushore, was observed June 10-12. Gu speakers were Dr. Emil E. Fischer, the R H. G. Deisher and the Rev. W. O. Moy

A YOUTH RALLY for conference Luth Leaguers was held at Trinity Church, Lehi ton, June 26. An address was delivered Pastor Byron J. Somers, of Weissport.

ZION CHURCH, Weatherly, has retained

…ect to prepare plans for renovations …ditions to the church building, and to …e possibilities of a new parish unit. …sonage was completely renovated …r this year.

…Rev. Edward O. Lukens, Jr., was …ed as pastor of the Nesquehoning-…on-Long Run parish on June 17.

…Rev. Luther K. Mohr, pastor of …y Church, West Hazelton, was recently …d president of the Hazelton Ministerial …ciation.

…lem Church, Audenried, celebrated its …anniversary June 10-12. Speakers in-…d Dr. Earl S. Erb and the Rev. Joseph …uster.

…dedication of the church school of …y Church, West Hazelton, was held …ly. Improvements cost $6,000.

WILLIAM O. MOYER

…0,000 Campus Groundbreaking

…rsity of Nebraska's Lutheran student pas-…e Rev. Alvin M. Petersen, breaks ground …w $100,000 student center soon to be con-…ed on Lincoln campus as Executive Secre-…Donald R. Heiges (right), of the National …ran Council's division of student service, …other Cornhusker Lutherans look on. The …t is one of 26 student centers in a two-…n dollar building program now underway

…st 1, 1951

Baughman Decries Today's Secularism

York—"The country that turns its back on things of the spirit and puts confidence in concrete and steel is doomed to destruction," said Dr. Harry F. Baughman, president-elect of Gettysburg Seminary, speaking to the York Kiwanis Club. Dr. Baughman decried what he saw as a trend toward secularism in American society, an increasing tend-

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ency toward materialism and loss of spiritual qualities. He called for a rebirth of integrity in our national life, and greater sense of responsibility on the part of the individual citizen.

Action has been deferred on the pending council of churches for York County. On Sept. 20 a meeting will be held to make a definite decision.

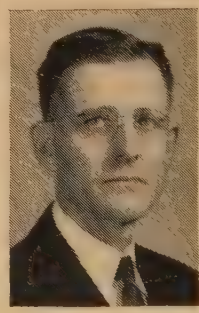
THE REV. JOHN BERNHEISEL, York, was honored by a certificate of appreciation for three years' work at the annual Town and Country Pastors' Conference in State College, Pa.

ST. MATTHEW'S, York, and ST. JACOB New Salem, each received $500 from a bequest of Luther S. Glatfelter of York.

"MAKING LIFE WORTHWHILE" was the theme of the message brought by the Rev Herbert C. Kline to the annual district Luther League dinner in Loganville.

THE REV. HOWARD W. BOCK, St. Paul Church, McSherrystown, resigned effective July 31 to accept a call to St. James' Church Ashland.

PAUL LEVI FOUL



PASTOR H. E. POFF, of New River parish, Virginia Synod, has been selected one of five outstanding rural pastors of his state. Selection was by Virginia Council of Churches (see "Lutheran," July 11)

Roanoke College
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President
Charles J. Smith, M.A., D.D., LL.D.
Provost

VIRGINIA

LWA Receives $16,900 from Virgini

WITH HALF THE YEAR GONE, Virgin Synod has paid over half its quota for L theran World Action. As of June 30, $16.9 had been paid on a quota of $31,469.

BETTY ANN BYERS of Knoxville, Ten was elected president of the synodical L ther League at the annual convention held Marion College, June 19-21. She succee Elizabeth Linebarger of Greeneville, Ter Mary Helen Smith, associate secretary of t Luther League of America, was a speaker.

A TOTAL OF 84 boys and girls attend the annual Southwest Virginia Youth Car at Hungry Mother Park, near Marion, Ju 25-28. Pastor Elmer H. Ganskopp, Burkes Garden, was director.

THE REV. J. GLENN BOLIEK of Fr Royal has received 42 adults and 16 childr into the membership of Good Shepherd M sion congregation in the last three mont Fifteen of the adults came in by adult b tism.

FRANK K. EFI

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WASHINGTON-OREGON

ssion Pastors Share Experiences

HE "GOOD OLD SUMMER TIME" finds pas- and laymen of synod taking advantage pportunities to refresh themselves spir- lly and physically in camps and institutes he territory of the great Northwest.

ome mission pastors gathered at Pacific ege, Parkland, Wash., and Estes Park, ., for the regional Home Missions In- tes held by the churches of the National eran Council. The pastors were given ortunity for Biblical and theological y, along with many practical suggestions r more effective mission work. Because was the first time that missionaries on home front from all of the National Lu- an Council churches have had an oppor- ty to meet and study together, reactions he pastors were enlightening.

Interviewing several of those who attended he Estes Park Institute it was found that he missionaries liked the idea of learning o know each other and sharing ideas and xperiences with one another. The great hrill came, however, when these men who are planting new missions came to the point

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of realizing that they really were all a part of a great team that is effecting the greatest advance for the Lutheran Church that America has ever known.

YOUNG PEOPLE of synod were off to enjoy a week or two in the Bible camps provided by the Northern and Southern conferences. Campers from Washington and British Columbia attended the camp held at Lake Samish, near Bellingham, Wash., July 1-14. Pastor Edward Hummon served as camp director. Campers from Oregon, Southern Washington and Idaho are attending (July 22-Aug. 4) the two-week session at Colton, Ore. (near Salem). The first week at each camp is given over to pre-high school junior campers. The second week is provided for seniors. Pastor John Cauble is director of the Colton Camp.

ANOTHER PHASE of summer activity that has proven a great success in most of our churches is the daily vacation Bible schoc program. A majority of schools were hel early in June. From reports available, at tendance has increased greatly over any pre vious record.

UNIVERSITY CHURCH, Seattle, reported 15 —double the number of pupils that attende last year . . . TRINITY CHURCH, Everet Wash., reported an enrollment of over 10 with 15 teachers on the staff. Several ne missions holding schools for the first tim reported great success: GOOD SHEPHER CHURCH, Pocatello, Idaho, enrolled 110 stu dents with a staff of 15 . . . TRINITY CHURCH Longview, Wash., announced that it woul hold a Bible school in June, a second on just before the fall season begins. Pasto John Cauble stated that the two school would provide opportunity for all childre to attend two weeks of classes whether th family vacation came later or early in th summer. The fall school will also provid a good send-off for the fall and winter Sun day school buildup.

THE REV. PAUL BAUGHMAN, recently or dained by Northwest Synod, has been calle to Gloria Dei Church, Kelso, Wash., wi take up his work Aug. 5. The Kelso churc was developed by Mission Developer Rod rick Anderson. PAUL WM. FUN

WANTED

Full time director of religious education by large Lutheran Church of 1,356 members located in Toledo, Ohio, to be in charge of Sunday school, directing youth groups, and if possible, direct Junior and Youth Choirs. In reply give particulars of training, experience and salary desired. Include photograph. Address: Box 55, The LUTHERAN.

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WEST VIRGINIA

Free Sunday Bus Rides to Church

HUNTINGTON, WEST VIRGINIA, believes i its churches! All you have to do when boar ing a bus on Sunday mornings between th hours of 8:00 A.M. and 12:30 P.M. is to sa "I am going to Sunday school," "I am goir to church," "I am coming from Sunda school," "I am coming from church" ar the Ohio Valley Bus Co. (Leonard Sar worth, Pres.) furnishes free transportatio Radio stations broadcast "Morning Dev tions," Sunday services, Saturday eveni Sunday school lesson periods without char to the churches. Television WSAZ is th latest contributor to community good w with 30 minutes of time on Sunday f "Chapel of the Air."

Outstanding Mountaineers

cted "outstanding campers" at West Vir-
a Synod's Camp Luther earlier this summer
left to right—Carolyn Martin and Sally
, Wheeling; Barbara Glotfelty, Oakland;
Burger, Davis; Robert Bowie, Morgantown;
John Hanst, Oakland

WITH 142 CAMPERS in attendance and a
of 20, the sixth annual synodical youth
p has been held in the West Virginia
near Cowen. Attendance was up 42 per
over 1950. Associate Secretary John
Mangum, of the Luther League of Amer-
conducted a Luther League workshop.
ish and Church School Board Secretary
orge B. Ammon took photos of camp life
ch will be developed into a film strip
distribution among local churches.
osen as outstanding 1951 campers (*see above*) were: Seniors, Carolyn Martin,
eeling, and John Hanst, Oakland, both of
om will receive scholarships to Camp
wakwa; Intermediates, Sally Carl, Wheel-
and Robert Bowie, Morgantown; Juniors,
bara Glotfelty, Oakland, and Billy
ger, Davis. The latter four campers were
sented LL Pocket New Testaments by
np Director B. B. Maurer.

On the first anniversary of his installation
pastor at Holy Trinity, Elkins, and on
second anniversary of their marriage
ne 1) a daughter (Catherine Adele) was
n to Pastor and Mrs. James M. Allan.
he 59 years of the congregation's history
is the first time that a child has been
n into the parsonage family at Elkins.

TWO MORE WEST VIRGINIA Boy Scouts
e received the highest Scout award of-
d by the Lutheran Church. On Memorial Day Sunday, Star Scout James K. Rasel, a member of Ship No. 3, Sea Scouts of America, Parkersburg, was granted the Pro Deo et Patria award by his pastor, the Rev. Wade H. Koons, First Church, Parkersburg. On the same day Star Scout Ernest A. Smollar received a similar medal at the hands of his mother in Grace Lutheran Church, Fairmont.

"Christian, dost thou see them?" was the theme for the 22nd state and synodical Luther League convention held at St. Paul's Church, Huntington, July 22-24. Caravaners Nancy Petry, Covington, Ky., and Jackie Meekins, High Point, N. C., led the dele-

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gates into a better understanding and deeper appreciation of youth work.

THE REV. DONALD R. GALLION was installed pastor of the Red House parish by synodical President Kenneth W. Munster June 24 . . . RAYMOND LEON PETERS, a middler at Gettysburg Seminary, is supplying the Aurora parish high on the mountaintop during the summer months . . . PASTOR WILLIAM A. RENN, Davis, and public school teacher JOHN VEADER, Oakland, represented synod at the school of marriage held at Wittenberg College this summer.

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DECEASED

Mrs. William Scheding

Mrs. William Scheding, widow of the late Dr. William Scheding, for many years pastor of Mt. Tabor Church, Syracuse, N. Y., died June 24.

The funeral service was conducted June 28 in Mt. Tabor Church by Pastors Frank H. Shimer, John Joslyn and Donald Prigge. Burial was in Syracuse.

CHANGES OF PASTORATE

CALIFORNIA

WHARTON, PAUL C. From Faith Church, Long Beach, Calif. To institutional chaplain. 3316½ W. 77th Street, Los Angeles 43, Calif.

GEORGIA

HARTMAN, WILLIAM R. From Southern Seminary. To Good Shepherd Church, Garden City, Savannah, Ga. 22 Main St.

VIRGINIA

BELL, W. LEIGH. From St. Paul's Church, Neersville, Va., supply pastor. To Christ Church, Fredericksburg, Va. 1300 Augustine Ave.

ULC CALENDAR

AUGUST

4- 8. WMS Convention. Nebraska Synod. Midland College, Fremont

5-10. Midland Summer Assembly for Church Workers. Midland College, Fremont, Nebr.

13-17. Luther League of America, National Convention. University of Iowa, Iowa City, Iowa

19-24. LL Convention. Nebraska Synod. Nebraska Youth Camp, Columbus

20-26. LL Convention. Rocky Mountain Synod. Shady Brook Ranch, Decker, Colo.

21-23. LL Convention. Midwest Synod. St. Mark's Church, Pender, Nebr.

24-26. LL Convention. Columbia District, Camp Colton, Ore.

27-29. LL Convention. South Carolina Synod. St. Stephen's Church, Columbia

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In conclusion . . . . . .

In the neighborhood where I live there is a fine old street with large houses and shady lawns. Practically every time I drive along that street I notice that an increased number of the homes are owned by Negroes. I feel deep personal pleasure in this.

Like the white people, Negroes who have enough intelligence and education to hold good jobs are eager to move out of dingy, crowded areas. But not only do they have to work hard and save their money, but they meet strong resistance in getting homes in areas where white people live.

By this time people in Cicero, Illinois, are probably ashamed of their violence in wrecking the property of the Clark family which wanted to move into an apartment there. But in a milder way there is usually pressure exerted everywhere in America to keep Negroes out of neighborhoods where they have not lived before.

We can be grateful to some of our United Lutheran leaders for an official statement of Christian teaching on this subject. Anybody should have the right "to establish a home in living space and housing conducive to a wholesome family life," says the statement published in The Lutheran this week (*pages 16-18*).

Negroes or any other folks usually adapt themselves quickly to standards of behavior which they notice around them. If we could forget about their black skins, we would soon find they are about like the rest of us in every respect.

We white Christians are rapidly becoming conscious that the ardor with which we work for equal rights of minority groups in our midst is a practical test of the sincerity of our faith. If it is tr that we are all equally loved children the same Father, we must demonstra that fact in our community life.

We need to have a clear word spok on this subject by responsible people our church. The time has come for white Christians to rid ourselves of prej dices and to get together in a quiet, dete mined campaign to win equal rights f minorities.

Imagine how absurd it is that we car bring pupils from our mission schools Africa to enroll for study in America colleges because they would be shocke to find themselves segregated almost an where they might go in this land. What this Christianity you have taught us, th are sure to ask, if in your homeland yc keep black-skinned people out of yo own churches?

This race problem can be practical solved in America within 50 years if v white Christians keep at work. There h been rapid progress even in the last 1 years. It isn't good strategy to mo ahead with reckless speed, and for racial equality everywhere immediatel But we must never be satisfied until it here, and our churches should be schoo rooms to teach us that equality is Goc will for all.

It won't cost much money for us crusade for this equality. But it will l expensive in another way. For we mu rid ourselves of the sense of superiori which most white people feel. In Goc sight there is surely no such thing as o man being better than another becau of his skin color. It may take a while f us to get used to that idea.

—ELSON RUFF

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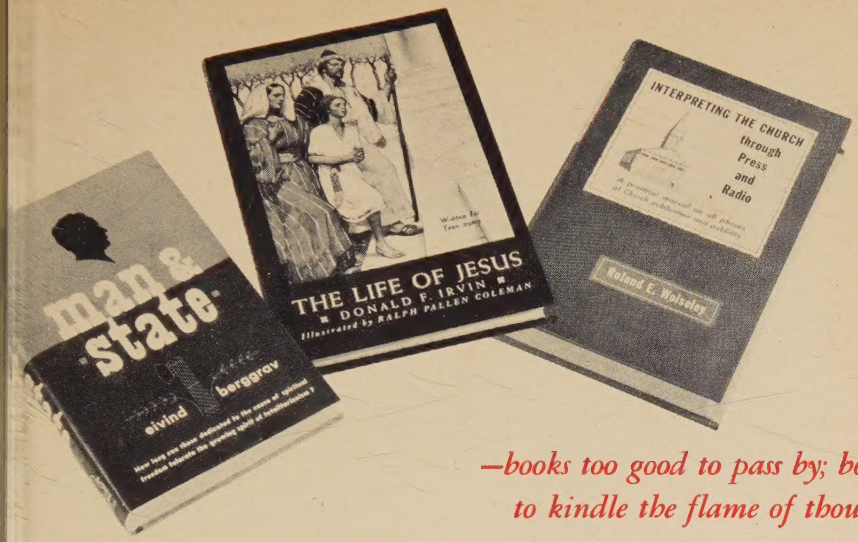

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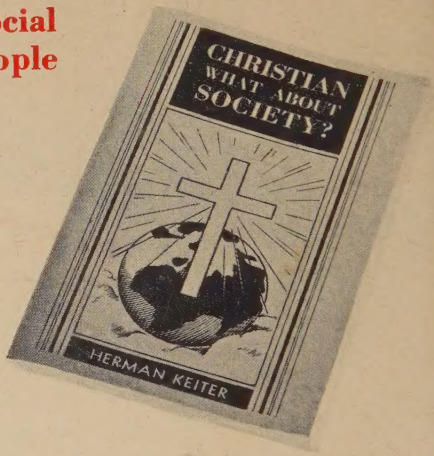

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